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Leland Malone

INTERDENOMINATIONAL CHRISTIAN WORKERS' CONFERENCE IN FRONT OF THE TOKYO ASSOCIATION BUILDING

JAPAN AND ITS REGENERATION

(REVISED EDITION)

BY THE

REV. OTIS CARY

MISSIONARY IN JAPAN

Title
Missions
Japan. Missions

15275
NEW YORK
LAYMEN'S MISSIONARY MOVEMENT

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PREFATORY NOTE

This volume is one of a series of text-books primarily intended for mission study classes in institutions of higher learning, but also likely to be largely used by church and young people's mission study circles. This fact will account for its condensed style and for some peculiarities of typography and paragraphing, which have been suggested by many years' experience of the Student Volunteer Movement's Educational Department.

The subject treated is one of great fascination to every student of history, and especially so to those who are interested in the progress of the Kingdom of God. The reader finds here the story of the most astounding transformation within a few years that can be found in all history, and that, too, in our own generation. While no one can claim that Japan's regeneration, which has scarcely more than begun, is wholly due to the work of Christian Missions, it would be equally untrue to overlook the importance of the missionary factor in these sweeping changes. The aim of this little volume is to exhibit the interworking of the many agencies in this Oriental renaissance and their true relation one to another, as well as to clearly depict the material, social, and religious environment of the Japanese missionary.

The basis of this text-book is the admirable volume entitled "Japan and the Japan Mission," which is published by the Church Missionary Society of London. The editor acknowledges most gratefully the kindness of the officers of that Society, who have allowed him to use freely

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such portions of their book as he chose. While some pages have been transcribed with little if any change, more than half the present volume is wholly new.

As will be seen, the treatment is broad and catholic and the attempt has been made to do equal justice to all leading elements that have entered into Japan's recent wonderful progress. Inasmuch as more than thirty Protestant missionary agencies are represented in the Empire, it was manifestly impossible to even summarize the work of each. As was done, however, in the case of the text-book on China, "Dawn on the Hills of T'ang," published in 1898, so it is hoped that missionary boards will issue for use with this text-book special sketches of the work of their own churches in the Island Empire. Such sketches will greatly increase the value of the comprehensive summary found in the present volume.

NOTE: Supplementary chapter (XII) was written in the autumn of 1908.

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JAPAN AND ITS REGENERATION

I

The Land of the Rising Sun

I. The Name.—The Japanese call their country *Dai Nippon.* Dai signifies "Great"; while Nippon, or Nihon, as it is sometimes pronounced, means "Sun-Origin." The latter part of the title was probably first used by the Chinese, since it was from the Japanese Islands lying to the east of their empire that the sun came to them. The Chinese pronunciation of the characters employed in writing the name is Jih-pên, or Ji-puan. From this came the name Zipangu by which Marco Polo introduced the country to the knowledge of Europeans, and other modifications of the sounds have given us in English the word Japan.

II. **Situation.**—1. The Japanese Empire consists of a chain of islands stretching along the northeast coast of Asia. Formerly it claimed the southern part of Saghalien; but this was ceded in 1875 to Russia, and the Kurile Islands accepted in exchange. The Bonin and Loochoo Islands are now recognized as belonging to Japan. As a result of the war with China its domain was increased in 1895 by the addition of Formosa; but the present volume does not deal with this new possession. (See, however, Appendix A.)

2. The most southern of the Loochoo Islands is in 24° north latitude, while the Kuriles extend nearly to 51°. The extremes thus correspond very nearly with the southern part of the Persian Gulf and Southampton, England; or with Key West and the northern part of Newfoundland. The range of longitude—124° to 157° east of

Greenwich—may be compared with that from Boston to Denver.

3. The distance between the largest island and Korea is about one hundred miles; but the island of Tsushima, which belongs to Japan, is only twenty-five miles from the continent of Asia.

III. **Area.**—1. The Japanese Islands have an area of about 146,500 square miles. This is somewhat more than the area of Great Britain and Ireland (121,000 square miles), two and one-fifth times that of New England (66,500 square miles), and about equal to that of the two Dakotas (149,000 square miles).

2. There are four large islands and more than two thousand smaller ones. The relative size of the former may be tabulated as follows:

2 Shikokus = 1 Kyushu.
2 Kyushus = 1 Yezo.
3 Yezos = 1 Hondo.

3. The name Hondo, though not in common use, is the proper one for the largest island, which on many of our maps is designated as "Nihon" or "Niphon," the name of the whole empire being thus incorrectly applied to one island.

IV. **Physical Features.**—1. Though there are a few plains, the country as a whole may be considered as a mass of *mountains.* These sometimes plunge abruptly into the sea; but in most places the shore is fringed by a strip of arable land. This broadens out near the mouths of the rivers, which bring down great quantities of soil from the hills. The more lofty mountains are from four thousand to nine thousand feet high.

Mt. Fuji, a beautiful truncated cone towering in solitary grandeur far above all other mountains in its vicinity, rises to an elevation of 12,360 feet above the level of the sea. It is no wonder that the Japanese love Fuji, and that even foreigners have called it "the peerless mountain." Its unique form has inspired the artists of Japan. It is frequently the central object in the background of ideal pictures. It is painted on the fan that the Japanese uses, on the screens that divide his rooms, on the bowl from which he eats his rice, and at the bottom of the delicate china cup from which he sips his tea; it is dyed

upon the cotton kerchief that the laborer knots about his brow, and is woven into the texture of the silken fabrics that are worn by the wealthy.

Most of the mountains are *of volcanic origin.* Some volcanoes are still active. De Vries Island, lying near the entrance to the Bay of Yedo, is constantly wreathed with smoke, as is also the peak of Mt. Asama, northwest of Tokyo. Mt. Aso, in Kyushu, is said to have the largest crater in the world. The last eruption of Mt. Fuji was in 1708; and though snow may at all seasons be found upon its summit, there are places where the ground is so hot that eggs may be cooked. In 1888 Bandai San, which had been quiet for more than a thousand years, suddenly broke forth in an eruption that blew off one side of the mountain and covered a large section of the surrounding country with stones, mud, and ashes. Several villages were destroyed and 461 persons lost their lives.

2. Most of the *rivers* are necessarily short, since there is but little distance between the mountains and the sea. In a dry season there will often be little more than a dry bed of sand and stones where, after a few hours of rain, a wide and tumultuous torrent blocks the way of the traveller. The *bridging of these streams* forms one of the most difficult problems connected with the construction of railroads. Mountains may be pierced by tunnels that, if well constructed, will be as enduring as the hills themselves; but a great flood tears away, as though they were but children's toys, costly bridges that it has taken months to construct.

On the lower courses of the rivers *artificial embankments* have been built to keep back the water from rice-fields, which in many cases are even lower than the beds of the rivers. When heavy rains swell the streams these banks may give way, so that the water pours out upon the surrounding country, destroying life and property. There is seldom a year when one or more sections of the country are not visited by disastrous floods.

3. The *lakes,* which are said to be more than two hundred in number, are for the most part small; but many of them, standing in silent grandeur among the mountains—like the Hakone Lake near the celebrated Hakone Pass, west of Tokyo—or nestling in luxuriant beauty amidst the

foliage of surrounding hills—like Chuzenji, several miles above Nikko—are extremely pretty.

The largest sheet of fresh water is *Lake Biwa,* a few miles east of Kyoto. It is fifty miles long, and twenty miles wide at its widest point. This lake is also subject to floods that may raise the water nine or ten feet, submerging the fields and villages upon its shores. The outlet is so narrow that after a great flood the lake is two or three months in regaining its ordinary level.

4. The *coast-line* of Japan is indented by many bays that afford good harbors; though the western coast of the main island is somewhat deficient in havens adapted to large vessels. The main islands are separated from one another by narrow straits. The Inland Sea, separating Hondo from Shikoku and Kyushu, furnishes a convenient highway for commerce and is justly celebrated for its fine scenery. Indeed, mountains, rivers, lakes, and seas unite in making Japan a country of unusual beauty.

V. **Climate.**—1. *Temperature.*—The climate of Japan is mainly governed by the monsoons. The southwest monsoon, which blows from May to August and is accompanied by heavy rains, produces a hot and damp summer; and the northeast monsoon, which lasts from October to February, makes the winter cold; but the extremes are not so great as are experienced on the neighboring continent. In winter, changes of temperature are great and sudden, and severe night frosts are common after warm and sunny days. The climate varies very considerably in different parts of the country, owing to the extent of latitude covered and the influence of ocean currents. At Sapporo, in Yezo, the average temperature for the whole year is less than 46° F.; at Tokyo it is 57° F.; and at Nagasaki it is nearly 62° F. In general, it may be said that the average temperature of the coasts bordering on the Pacific Ocean is about the same as that of places in the same latitude on the eastern coast of America. The Kuroshio, or "Black Stream," exerts an influence much like that of the Gulf Stream. The western coast of Japan is considerably colder and has heavy falls of snow.

2. Americans living in Japan complain much of *dampness,* which makes both the heat and the cold more oppres-

sive. Summer seems like a long succession of "dog-days," when books and clothing mildew, tools rust, and the least exertion induces perspiration. There is much rain from the first of April until the middle of September, though sometimes there will be a drought in July or August. June is almost sure to bring heavy rains. In most parts of Japan the pleasantest season is the autumn, the weather from the first of October to the middle of December being comparatively free from rain and wind.

3. It is said that the proportion of *ozone* in the air is only about one-third of what is found in most western lands. It may be for this reason, in part, that most foreigners find the climate debilitating, and that they are able to accomplish much less work, especially of a mental nature, than in their own land. The young missionary who commences to study the language is inclined to make light of the advice given by his elders who tell him to spend what seems only a small amount of time in study; but he soon finds that both prudence and inclination demand a shortening of the hours devoted to intellectual activity.

4. *High winds* are common in Japan. The most dreaded, especially by those who are on the sea, is that known as the typhoon. This is a circular storm that starts in the tropics and sweeps up along the coasts of China, the Philippines, and Japan. In the open sea the most powerful boats are hardly able to cope with its fury; while those lying in exposed harbors may be thrown far up on the shore. On land the wind overthrows houses, fences, and trees, while villages along the coast are likely to be inundated. The salt spray driven by the wind sometimes withers the foliage of trees growing a mile from the shore.

5. The dampness and changeableness of the climate cannot fail to affect the *health* of residents. Lung diseases, dysentery, and rheumatism abound. The climate seems favorable to children of European parentage, and it is not necessary, as in India, to send them away at an early age. Most adults from western lands find the climate trying to their health. For some unknown reason persons having a tendency to nervous diseases are almost sure to suffer in Japan, nervous prostration and mental disorders being of frequent occurrence among foreigners.

VI. **Seismic Disturbances.**—Japan is a land subject to terrible disasters of various kinds. The ruin wrought by floods, volcanic eruptions, and typhoons has already been described. Still more to be dreaded are the earthquakes, which without a moment's warning destroy whole cities and kill thousands of people. In 1855 Yedo was thus overthrown; and in October, 1891, the earthquake that destroyed Ogaki, Gifu, and many villages, killed or wounded 22,000 persons, besides leaving over a million homeless. It was probably a seismic movement occurring in mid-ocean that in June, 1896, set in motion a high wave which swept along the northern coast of Hondo, killing 30,000 people.

VII. **Productions.**—1. *Minerals.*—Japan has considerable mineral wealth. Gold and silver are found. In the sixteenth century the Portuguese and Dutch exported considerable quantities of these metals; and much was also sent out of the country when trade with western lands was renewed during the present century. Copper and antimony have now become important articles of export. Though there is some iron, a sufficient quantity for modern needs has not yet been found near supplies of fuel for smelting it. Upon the western coast of Hondo there is petroleum; but not much of it is refined, as the markets are so cheaply supplied with oil from America and Russia.

2. *Agricultural Wealth.*—The true wealth of Japan consists chiefly in its agricultural resources, even though, owing to the mountainous nature of the country, only about one-eighth of the land is under cultivation. The soil is fertile, and in most places yields two crops a year.

The culture of rice has led to a careful *system of irrigation.* So soon as the drainage of a valley produces a little runlet of water, the farmers commence to build up walls of stone and earth so as to make small plats of level ground which can be flowed with water. One terrace follows another in a series of steps that lead down to the plain. If the land continues to have sufficient slope, the same gradation extends to the seashore, each terrace being a few inches lower than the preceding. Artificial canals bring water from the rivers or from reservoirs constructed among the hills. On some of the plains water is raised

from wells by means of well-sweeps almost exactly like those formerly used with the old oaken buckets of western lands.

Through the winter and spring the ground is usually occupied by wheat, barley, rape, beans, radishes, and other such crops. When these have ripened they are quickly harvested, the ground is ploughed, flowed over with water, and then harrowed so as to convert the soil into a mass of muddy ooze intended for *rice culture.* Companies of men and women wade through the fields, transplanting the young rice-plants which have been growing in little plots of ground where the grain was thickly sown several weeks before. The plains that were recently brown with ripening wheat now form a vast shallow lake divided by narrow embankments that separate one field from another, the tender plants of transplanted rice giving a slightly greenish tint to the landscape. During the summer and until the rice is nearly ripe the fields must be supplied with water.

In *seasons of drought* the peasants of different villages often have bitter quarrels and sometimes pitched battles in trying to decide who has the best right to draw supplies of water from rivers and reservoirs. Recourse is often had to prayers and incantations in order to produce rain. The stone images of Buddhist saints placed beside the road are sometimes tied up with straw-rope, the promise being made that they shall be released so soon as they send refreshing showers. Sometimes the farmers throw a stone image into a pond, where it must lie until ready to grant the request for rain, when it is dragged forth, replaced upon its pedestal, and worshipped as before.

Millet, tobacco, radishes, melons, sweet potatoes, turnips, onions, and other *vegetables* are extensively cultivated.

Silk and tea are the chief articles of export to western lands. The former is now produced in most sections of the country that are not too cold for the industry. The care of the worms, the reeling of the thread, and the weaving of fabrics furnish employment for many men, women, and children. The annual export of silk amounts to about $30,000,000. Forty million pounds of tea are exported, most of it being sent to America, as Japanese tea has never gained popularity in Europe.

The principal *fruits* of Japan are excellent oranges, apricots, loquats, persimmons, figs, and plums; passable grapes, poor peaches, and a coarse pear that is more esteemed by Japanese than by foreigners. Good apples are produced in the north.

3. *Trees and Flowers.*—The country is well supplied with *timber*. Pines, firs, and giant cryptomerias cover many of the mountains with their evergreen foliage, or shade the highways along which they have been planted. Oak and other hard-wood trees are valuable for building; the trees that furnish camphor and vegetable wax add much to the national wealth; while the delicate foliage of the maple, green in summer and brilliantly tinted in autumn, adds to the beauty of the landscape.

The wild camellia is a tall tree that in spring bears a profusion of large, single *flowers*. More highly appreciated by the Japanese are the cherry-trees that in spring beautify the mountains and parks with their pure blossoms. "Among flowers, the cherry; among men, the warrior," is an old saying which shows what the Japanese most esteemed in blossoms and in men. Dwarf varieties of the cherry bear large flowers of various hues; but the fruit of these, as of the wild trees, is worthless. The Japanese preserve cherry blossoms in salt; and cherry-tea, made by placing one or two of these in a tea-cup of warm water, is sometimes presented to an honored guest. The plum blossom is much prized for its simple beauty, its perfume, and because it blooms so early while the branches are still covered with snow. The moats of old castles are often used for the cultivation of the lotus, whose roots and seeds are used for food, and whose pink or white blossoms delight the eye. The use of the flower in Buddhistic symbolism comes from the fact that it rises in such sweet purity from the foul mud that surrounds it. The chrysanthemum, wistaria, azalea, peony, and iris are some of the other plants whose blossoms are most prized.

In speaking of plants it will not do to omit *the bamboo*, though there may be some hesitation in knowing where it should be classed. It might be reckoned among the edible vegetables, since the young shoots are an important article of food; it might be included among useful timbers, since it is so much used in building and for

making various utensils; but in reality it is a grass. The shoot, as it springs from the ground, has nearly the diameter of the full-grown plant; pushing rapidly through the air, it attains its full height in a few weeks; and, though its fibres grow more firm, there is afterward no perceptible increase in size.

4. *Animals.*—The deer, bear, wild boar, monkey, hare, badger, and fox are found in Japan. Until recent years, deer were so plentiful in even the thickly populated provinces that long earthen walls, which may still be seen, were built on the edges of forests in order to keep them out of the fields.

The fox is regarded with superstitious fear; partly because it is considered the messenger of one of the gods, and still more because it is supposed to bewitch people. Many persons are thought to be victims of fox-possession. They bark like a fox, jump about, and move their bodies in a curious way. The phenomenon is evidently a form of nervous disease whose manifestations are governed by the superstitions prevailing among the people. Certain temples are frequented by possessed persons who repeat Buddhist formulas and perform various rites in the hope of driving the fox from them. It is said that there are no foxes in Shikoku, and that therefore no cases of fox-possession occur in that island. Badger-possession, however, takes its place.

Domestic animals include horses, oxen, dogs, and cats. Horses are used chiefly as pack-animals. In Yezo and in some mountainous regions they are used for riding. In ancient as in modern times they were employed for military purposes. Carriages drawn by horses are not common. Oxen are used for ploughing and other work upon the farm. Until recently, milk has not been an article of diet; and it is still regarded as a food for invalids rather than for those in health. The use of meat, though formerly prevented by Buddhistic ideas, is becoming common. It is said that in old times venison and other meat was sometimes sold under the name of "mountain whale," since only the strictest Buddhists refused to eat fish, and the whale was considered a fish.

5. *Birds.*—Among the birds of Japan are herons, cranes, storks, ducks, geese, bitterns, hawks, crows,

pheasants, and pigeons, besides innumerable sparrows and a variety of other small birds. It is often said that the birds of Japan have no song; but this is not quite true. Though the cawing of the crows and the shrieks of the bitterns cannot be called musical, the same can hardly be said of the cooing of the wood-pigeons, the plaintive notes of the nightingale, and the cheerful song of the sky-lark.

6. *Marine Products.*—The seas surrounding Japan furnish large quantities of excellent fish. Seals are taken among the northern islands. In the capture of whales nets made of coarse rope are used. After the fishermen have managed to entangle the whale in them so that it cannot shake them off, they act as a drag upon its movements, thus enabling the men to despatch it with their harpoons. Shell-fish of various kinds are much used for food. Large quantities of seaweed are dried, to be eaten by the Japanese or exported to China.

7. *Insects.*—Insects, with the exception of those producing silk, are hardly to be considered among the useful products of Japan, unless on the principle that all created things must serve some useful purpose. Some of them, indeed, are *a delight to the eye.* Moths, butterflies, and dragon-flies are numerous and beautiful. In the evening the lowlands sparkle with flashing fire-flies. The Japanese capture these, sometimes carrying them about in bags made of thin paper through which their rays shine, sometimes enclosing hundreds in a cage to beautify a garden or a room.

Other insects, however, not only fail to furnish enjoyment, but are *a source of discomfort.* The traveller in Yezo is tormented by the sharp bites of a large gad-fly, against whose attacks ordinary clothing offers slight protection. Elsewhere a tiny gnat infests wooded districts. Clouds of mosquitoes make the use of nets a necessity at night; but no nets are a protection against the ubiquitous flea, which keeps nervous people awake at night, and by day is a great annoyance, especially if its victim is at a meeting where he must keep quiet, or in company where propriety prevents any attempt to get rid of the crawling, jumping, biting torment.

VIII. **Population.**—In 1895 Japan—exclusive of For-

mosa—had 42,270,620 people. Of these, 3,518 were nobles, 1,617,686 belonged to the gentry—formerly the *samurai,* or military class—and the remainder to the common people.

IX. **Important Cities.**—1. *Kyoto,* the once sacred capital, where the Emperors resided for upward of a thousand years—from A.D. 794 to 1868—is by far the most interesting city of Japan. It is sometimes called Saikyo, "Western Capital," in contradistinction to Tokyo, the "Eastern Capital." In early European works on Japan it is often called Miaco (Miyako), which is a Japanese word denoting the capital city. Except on the south, the plain in which it stands is encircled by mountains. On its eastern side—parallel to the River Kamo, which flows through and divides the city—a range of hills several hundred feet high adds much to the beauty of the situation. The Kamo is spanned by several long bridges. It is, however, little more than a dry, shingly bed, except when swollen by heavy rains. The river-bed is a marked feature of the city. It is utilized for bleaching cloth, long strips of which may be seen spread on it any fine day. In the summer evenings some portions of it are alive with multitudes of citizens, their families and friends, who occupy booths and "cooling stages," sipping tea or *saké,* eating fruit and sweetmeats, smoking, chatting, and otherwise amusing themselves. The city is well built, and the streets are clean.

The history of Japan for a thousand years centres about Kyoto; but its political importance was lost when the capital was removed, in 1868, to Tokyo. Most of the residences formerly occupied by nobles and court officers were demolished. The Imperial Palace, however, still remains, and is occupied by the Emperor when he visits the city. *In recent years* the establishment of several manufactories, and an increased demand for the silks, embroideries, porcelain, and other artistic productions for which the city is famous have helped to restore its prosperity. The construction of a canal which has been brought by tunnels through the mountains from Lake Biwa, about seven miles distant, has facilitated traffic with the populous region lying about the lake, and also furnished water-power, which, in the form of electricity, is

distributed through the city. The population is now about 330,000. The city has several educational institutions, among them being the new University, lately established by the government, and the Doshisha Schools founded by Dr. Joseph Neesima and the American Board.

Kyoto has for centuries been the centre of the nation's *religious life.* Both Buddhist and Shinto temples are numerous. The magnificent new temple of the Shin sect of Buddhists is a conspicuous object in the city. In the suburbs and all along the hills which surround Kyoto are many temples. Their grounds, especially those which include groves on the hillsides, are both extensive and beautiful. Some are like parks, some are laid out as gardens —admirable specimens of Japanese landscape gardening —and in all of them the people, who are great lovers of nature, find abundant pleasure and delight.

2. *Tokyo.*—This city, formerly called Yedo, is comparatively modern. Until the beginning of the seventeenth century it was a place of no importance. Then it was that *Ieyasu,* who had just become the Shogun or military governor of Japan, laid the foundation of the city's greatness by building his castle and establishing his government there. After the Shogunate was abolished by the Restoration of 1868, the name of Yedo was changed to Tokyo, and it became the seat of the Imperial government. It has now a population of 1,269,000.

The city stands at the head of the Bay of Yedo and at the mouth of the Sumida River. Originally built as a military stronghold, its principal feature was the Shogun's castle, whose walls and moats still remain, while its grounds are occupied by the new Imperial Palace, parks, and public buildings. The moats and other canals are connected and communicate either with the Sumida River or the bay. It is over one of these canals, which crosses the main street of the city, that the famous Bridge of Japan—Nihon Bashi—is built, from which all distances in the empire are measured. The bridge, " of cedarwood, with highly ornamental balustrades," or, as described by another, the " humpbacked structure, a crazy mass of old firewood," of former days, has given place to a stone bridge, almost level, and affording passage for a continuous stream of tram-cars, wagonettes, and jinrikisha,

which were unknown in old Yedo. The city is every year becoming more Europeanized. Not only are government offices, schools, military barracks, and other public buildings erected in European style, but the same is increasingly true of business establishments and the dwellings of wealthy people.

Tokyo is the great *educational centre of Japan,* having the Imperial University, normal, commercial, and military schools, besides a large number of private institutions, including many that have been established by missionaries.

3. *Yokohama.*—This city is situated on the western shore of the Bay of Yedo, eighteen miles from Tokyo. Forty years ago it was a small fishing village on the edge of a swamp. It is now a large and flourishing town of 160,000 inhabitants. The treaties with western nations provided for the opening of Kanagawa, and the foreign ministers made loud complaints when the Japanese Government set apart this village as the place for foreign residence. Business men, however, hastened to take the land placed at their disposal, and an increasing commerce has built up this large city.

The *European commercial quarter* is substantially built, and the influence of its buildings is seen in those that have in recent years been erected by Japanese merchants. Most of the foreigners reside on the Bluff, a range of low hills extending from the shore of the bay inland, on which there are numerous pleasantly situated villas, with gardens well screened from the road by evergreen hedges and shrubbery. There is a small colony of Chinese residents in Yokohama, many of whom are merchants, brokers, money-changers, and clerks; others being carpenters, painters, tailors, shoemakers, and domestic servants in European houses.

4. *Osaka.*—This is the second largest city in Japan, and stands in the delta of the Yodo River, about two miles from the sea and thirty from Kyoto. The river is formed in the plain south of Kyoto, by the union of the waters of its four principal affluents—one issuing from Lake Biwa, another flowing across the Kyoto plain to the west of the city, another passing through the city itself, and the fourth draining the country to the south

and southeast—and thence flows toward the Gulf of Osaka, into which it falls by several channels. Having lost a portion of its water above Osaka, it enters the city at its northeastern extremity and is thence divided. Its several streams, together with the numerous canals cut at right angles to each other, completely intersect the city, and Osaka has somewhat extravagantly been called the "Venice of Japan." These canals are crossed by over eleven hundred bridges. Although a bar at the mouth of the river prevents the entrance of large vessels, junks and small steamers ascend to the lower part of the city, while the canals are crowded with cargo boats conveying goods to and from the large fireproof storehouses along the banks. There are plans for the construction of an artificial harbor.

Osaka, like several other Japanese cities, is now in the midst of an *industrial and social revolution* that is the outgrowth of the introduction of the modern manufacturing system. The city is surrounded by a belt of factories which turn out a large variety of goods for the home trade and for export to China, Korea, and other countries. Some of the factories are little more than rough sheds, yet even in these an astonishing amount of work is accomplished. On the other hand, the buildings and equipments of some of the large mills would compare favorably with those of manufacturing cities in America. These factories attract large numbers of operatives from the country districts, and are bringing about some of the social changes that have attended the development of manufactures in the West. The population of the city is nearly half a million; but in addition to those who are registered as permanent residents, the operatives in the factories and the multitudes of strangers coming to the city for business or pleasure largely increase the number of those who at any one time are within its limits; while thousands more dwell in the populous suburbs, which are separated by no visible line of demarcation from what is politically known as the city of Osaka.

5. *Kobe.*—This city, about twenty miles distant from Osaka, has become nearly as important a port as Yokohama. In official circles it is often called Hiogo, that being the name of the city that by treaties was thrown

open to foreign residence. It was found more convenient to have the settlement at the little fishing village of Kobe; and through the growth of foreign trade this has increased in importance until it has absorbed the older city. In 1895 it contained a population of 161,000. It has an excellent harbor, and the ground rises gradually for half a mile to the foot of steep mountains. The town presents a very attractive appearance as seen from vessels entering the harbor.

6. *Nagasaki.*—This city is in the island of Kyushu. It stands near the head of a lovely bay, which, with its rocky coasts and surrounding hills, makes an attractive scene, though the town itself is not so pleasant as most of the other treaty ports. The region is historically interesting because of its connection with *the persecution* of the Roman Catholic Christians in the seventeenth century, and also as having been the place where the Dutch were allowed to have a trading settlement which for two hundred and thirty years after the expulsion of foreigners in 1624 was the only point of contact between Japan and the western world.

7. *Hakodate.*—This port, in the southern part of Yezo, is an important commercial centre and is in direct steam communication with Yokohama and other ports. The town is pleasantly situated on the slope of a hill and the shore of a land-locked bay, which forms a deep, commodious, and safe harbor.

8. *Niigata.*—This city is on the west coast of Hondo, at the mouth of the Shinano-gawa, the largest river in Japan. It is the capital of one of the richest provinces in the empire, but suffers from lack of a good harbor. The important island of Sado, noted for its gold mines, is near Niigata.

With the exception of Kyoto, the cities thus far mentioned are the so-called "*open ports,*" or places where foreigners belonging to countries having treaties with Japan have been permitted to reside. Beyond certain specified limits in the vicinity of these ports, they have not been allowed to travel, except as they have obtained special permission from the Japanese Government; and they could not reside elsewhere unless they were employed by Japanese under contracts approved by the government.

These restrictions, which have at times been a great obstacle to travel and to missionary work, are nearly at an end, as new treaties permitting foreigners to travel and reside in any part of the country become effective in July, 1899.

9. *Other Cities.—Sapporo,* the capital of Yezo, is a place of growing importance. It has an agricultural college whose graduates are doing much for the development of the island, which is being colonized by immigrants from the southern islands.

Sendai is the commercial, military, educational, and religious centre for a large part of northeastern Hondo.

Nikko is much visited by tourists because of its fine scenery and the temples connected with the burial places of the Shoguns Ieyasu and Iemitsu. A Japanese proverb runs, "Never say *kekko* (magnificent) until you have seen Nikko."

Nagoya, the fourth largest city of Japan, is an important business and military centre. It is also noted for its porcelain factories and for a fine castle.

In former times the cities where the daimyos, or feudal lords, resided and had their castles were the centres of the regions in which they were situated. Some of them have fallen into decay; but others of them, owing to their favorable location, or to the enterprise of the people in introducing manufactures, have retained their importance. For the most part, it is these "*castle-towns*" that have presented the best openings for Christian work and have been chosen by missionaries for residence.

X. **Means of Communication.**—1. *Steamers* from San Francisco, Tacoma, Seattle, and Vancouver sail regularly to Yokohama, most of them going on from that port to Kobe, Nagasaki, and China. The English, German, French, Austrian, and Japanese lines to Europe touch at several Asiatic ports on the way. A large number of steamers connect the important parts of Japan. Many of these boats are now built by the Japanese themselves.

Some *sailing vessels,* especially those engaged in carrying oil, still ply between America and Japan. Much of the trade between the islands is carried on by the old-fashioned junks, though these are fast giving place to vessels of modern style.

Small, flat-bottomed *boats* carry cargoes up and down the larger rivers. In descending streams, the traveller often finds that these furnish him a pleasant means of conveyance. They take him through picturesque scenery, and the shooting of rapids is exciting.

2. The country is being rapidly supplied with *railroads.* The first lines were built by the government, and the question whether it shall purchase those afterward constructed by private companies is much discussed. The railways are narrow-gauge. Those in Yezo have the American style of cars; elsewhere the English coaches are used. Fares for the three classes of the latter are equivalent, in American money, to about 1½, 1, and ½ cent a mile. Few of the trains travel more than twenty miles an hour. A few short lines of electric roads have been constructed, and the abundance of water-power available for the production of electricity favors an increased use of such roads.

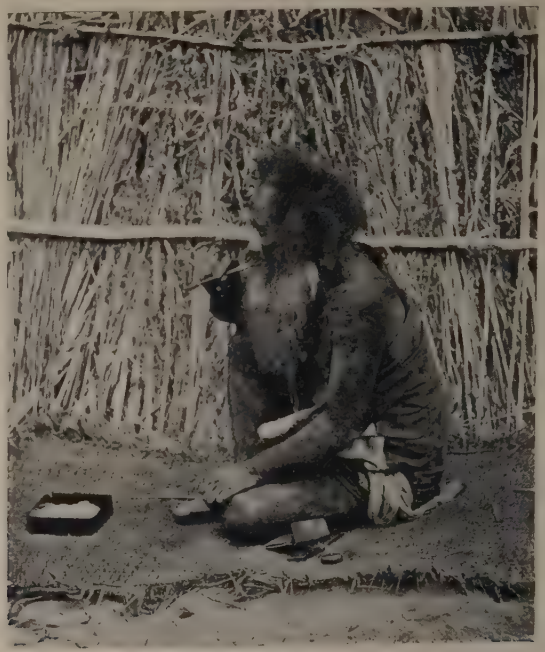
3. In old times the chief method of travel was by *the kago,* a sort of chair carried on the shoulders of men. It is still used in mountainous districts. Foreigners, not being made on the jack-knife plan, find it tiresome to ride doubled up in the fashion that these vehicles require. Many people think that the only comfortable way to ride in them is to get out and walk behind.

In most places they have been replaced by the *jinrikisha.* An American missionary, desiring some conveyance for his invalid wife, showed the picture of a baby carriage to a Japanese carpenter and had him make something similar. The new vehicle was found so convenient that the Japanese copied it, and now the jinrikisha (or "man-power carriage," as the name signifies) is found in most parts of the country and has been introduced into China and India. The main roads of Japan are good, and in fair weather the traveller may expect to average between five and six miles an hour, or somewhat more, if he is going but a short distance. The same man will sometimes carry a passenger over fifty miles in a day. In Yezo and some other places carts and very uncomfortable coaches are the vehicles in use.

4. Japan has a good system of *posts.* Carriers deliver letters not only in large towns, but also in small villages.

There are very few places that do not have at least one mail a day. There is a parcel-post. A postal savings-bank pays a good rate of interest. *Telegraphs* owned by the government connect all the large towns, and there is the commencement of a system of telephones.

HON. K. KATAOKA, Statesman and Christian (see page 117)



A HAIRY MAN OF THE AINU TRIBE

II

The People of Japan

I. Origin of the Japanese.—1. The difference between *two types* found among the Japanese people has been described by Dr. Griffis as follows: "Among the upper classes, the fine, long, oval face, with prominent, well-chiselled features, deep-sunken eye-sockets, oblique eyes, long, drooping eyelids, elevated and arched eyebrows, high and narrow forehead, rounded nose, bud-like mouth, pointed chin, small hands and feet, contrast strikingly with the round, flattened face, less oblique eyes almost level with the face, and straight noses, expanded and upturned at the roots. The former type prevails among the higher classes—the nobility and gentry; the latter among the agricultural and laboring classes."

2. These types probably represent *two streams of immigration.* People from Northern Asia may have crossed over from Korea or have entered by way of Saghalien, which is separated from Siberia by a channel only five miles wide that is sometimes left dry by the wind and is frozen over in winter. Some students of the problem suppose that Southern Japan was peopled by persons who came from the Malay Archipelago. They point to the fact that the Black Stream sometimes brings to Japan shipwrecked sailors who have drifted in their boats from the south. It is thought that these southern immigrants conquered those who had entered from the north, and that in the course of time the races blended so as to form the Japanese people. Other writers oppose the theory of a Malayan immigration. While recognizing that there were two races, they claim that both were Mongolian and probably came by way of Korea or China.

II. The Ainu.—Whatever may be the truth concerning these two sets of immigrants, they probably found the

islands already occupied by other people whose origin is unknown. These were the Ainu, or Aino, whom the newcomers gradually forced back into Yezo, where they long maintained independence and their purity of race. A remnant numbering about 17,000 still survives, but they are subject to the Japanese. The Ainu "are the hairiest race in the whole world, their luxuriantly thick black beards and hairy limbs giving them an appearance which contrasts strangely with the smoothness of their Japanese lords and masters. They are of a sturdy build, and distinguished by a flattening of certain bones of the arm and leg—the *tibia* and *humerus*—which has been observed nowhere else except in the remains of some of the cave-men of Europe. The women tattoo mustaches on their upper lips and geometrical patterns on their hands. Both sexes are of a mild and amiable disposition, but are terribly addicted to drunkenness. They are filthily dirty, the practice of bathing being altogether unknown. . . . Their religion is a simple nature-worship. The sun, wind, ocean, bear, etc., are deified . . . and whittled sticks are set up in their honor. The bear, though worshipped, is also sacrificed and eaten with solemnities that form the most original and picturesque features of Ainu life." (Chamberlain, "Things Japanese.")

III. **Possible Relation between the Japanese and the American Indians.**—The Japanese are thought by some to have been the progenitors of the North American Indians and the Mexicans. In some respects the physical characteristics are similar, and it is easy to see that the Black Stream might have borne shipwrecked people across the Pacific. Indeed, it is said that between 1782 and 1876, forty-seven Japanese junks are known to have been cast upon the American coast.

IV. **Physical Characteristics of the Japanese.** — The average height of Japanese men is about the same as that of European women. The low stature is largely due to shortness of the lower limbs, and, when seated, they do not seem so diminutive as when standing. They are of light weight. With the exception of the professional wrestlers, who look like mountains of fat, very few portly persons are to be seen. The upper and middle classes appear to be physically weak; but the peasantry have

great powers of endurance, even the women carrying heavy burdens upon their heads.

V. **Mental Characteristics.**—1. The Japanese are keenly *intelligent.* Most of the men and a considerable proportion of the women are able to read books written in a simple style. Even the peasants are interested to know what is going on in the world, their questions and remarks showing much shrewdness and quickness of perception.

2. The people are *cheerful* and good-natured. They take life in a light-hearted way. With a smile, or sometimes with a laugh, the Japanese will tell of some terrible disaster or bereavement; yet one who understands the people knows that a heavy heart often lies beneath the cheerful exterior, and that a sympathetic word may lead to a flood of tears. It is often hard to tell whether the laugh that accompanies the narration of bad news comes from nervousness or from the person's feeling that he ought not to let his own sorrow annoy another.

3. It is often said that the Japanese are imitative, but do not have *inventive power.* The correctness of this assertion may be doubted. It is true that Japan in former times copied what it received from China, and more recently it has adopted or imitated what has come from the West. Yet the copying has not been servile. If an object is placed before a Chinaman and a Japanese with directions to make something like it, the former will produce what can hardly be distinguished from the model. The Japanese, on the other hand, will introduce some ideas of his own. If he understands the use of the article, the change will probably be an improvement. Where there is a chance for variation he does not like to make two things alike. Here we see what is at least allied to a capacity for invention. Tell a country blacksmith or an ordinary mechanic that an instrument is desired for a certain use, and if he once grasps the idea he will show a surprising ability to make something that will serve the desired end.

4. Japanese often *lack steadfastness of purpose.* They do not like to begin with small things and make them grow to something great. New enterprises must be started with grand opening exercises and great enthusiasm,

only to be abandoned when difficulties arise. The Japanese are easily discouraged. The phrase "Shikata ga nai," "There is no help for it," is constantly heard as a reason for discontinuing effort, or even as an excuse for yielding to sin instead of bravely fighting against evil. The people are opportunists, allowing their action to be governed by what will serve the present purpose rather than by great principles. There is little courage in resisting public opinion. "The spirit of the times is unfavorable" is given as a sufficient reason for yielding to evil or failing to uphold what is known to be right.

5. The Japanese are *changeable*. "There is nothing fixed in Japan except change," was the remark of a keen observer. It may be questioned, however, whether the Japanese are naturally quite so fickle as is generally supposed. It must be remembered that during the last forty years new ideas, theories, sciences, and inventions have poured into the country like a flood. It is no wonder that a people so anxious to receive the benefits of the new civilization have been bewildered, attention being called now in one direction and now in another. The new movements have been largely in the hands of young men, and have lacked the steadying influence that would come from the conservatism natural to age; for the older people have been disregarded as men hopelessly wedded to the past, or they themselves have recognized their inability to take a leading part in movements that needed the energy and adaptability of youth. When we consider how descendants of the Roman Catholic Christians, though deprived of the outward helps and forms which seem so important an element in their religion, retained their faith through two and a half centuries; when we see the steady way in which Japanese statesmen have carried out the programme inaugurated at the time of the Restoration of 1868, we may question whether the Japanese are so fickle as has been alleged, and also whether what was said in the preceding paragraph does not need to be modified by remembrance of many who in the face of great obstacles have persisted in carrying out their purposes.

6. Some one has wittily said that the Japanese are "*great in little things, and little in great things.*" Though such generalizations are likely to be misleading, the cur-

rency that this epigram has gained shows that it is not wholly devoid of truth. Japanese artists are skilful in painting flowers, small birds, insects, and tiny bits of scenery; they seldom succeed in their pictures of men, large animals, and broad landscapes. Japanese poetry consists chiefly of diminutive odes of thirty-one syllables that give a mere hint of some poetical thought; nothing has been produced that can be compared with the great epics, dramas, and heroic poems of Europe. In prose literature there is little in which Europeans can find much pleasure, except novels and miscellaneous collections of anecdotes. While the Japanese are ready and pleasing speakers, there have been no great orators.

7. The Japanese are very *appreciative of beauty.* Even the lower classes take great pleasure in flowers and in natural scenery. Ordinary utensils are often decorated with simple but pleasing ornaments. Japanese art, which has been so enthusiastically welcomed in the West, is the outgrowth of an æsthetic taste that is widely diffused among the people.

8. The Japanese are *hero-worshippers* in both a literal and figurative sense. Shrines are erected to the memory of great warriors and statesmen. School-books and other literature for the young record the deeds of noted men. Children whose filial piety found exaggerated methods of expression are held up as models for those who come after them. One unfortunate result of this, as noted by Mr. Yokoi, is that "the quiet, peaceful performance of daily duties, small and unheroic, but so necessary for the highest social welfare, seemed to fall into comparative neglect." The same mental qualities that make the Japanese worship the heroes of the past make them enthusiastic followers of great leaders in the present. "It is difficult," says Professor G. T. Ladd, "to secure from natives friendship and devotion, or even much steadfast interest, for anyone out of whom they cannot make and maintain a hero."

9. A very valuable study of Japanese characteristics is to be found in the article from which the last quotation is taken, and which appeared in *Scribner's Magazine* for January, 1895. Professor Ladd accounts for peculiarities and seeming contradictions by saying that the Japanese are of the "*sentimental temperament.*" The distinguish-

ing mark of this temperament is "great susceptibility to variety of influences—especially on the side of feeling, and independent of clear logical analysis or fixed and well-comprehended principles—with a tendency to a will that is impulsive and liable to collapse. Such susceptibility is likely to be accompanied by unusual difficulty in giving due weight to those practical considerations which lead to compromises in politics, to steadiness in labor, to patience in developing the details of science and philosophy, and to the establishment of a firm connection between the higher life of thought and feeling and the details of daily conduct. On the other hand, it is the artistic temperament, the temperament which makes one 'interesting,' the 'clever' mind, the temperament which has a suggestion of genius at its command."

10. So much has been said by some writers about the Japanese being wholly or nearly without the idea of personality, that reference should be made to this opinion. It can be found elaborated in Mr. Percival Lowell's "Soul of the Far East." The editor of the present volume cannot accept the view, but an adequate discussion of the question would require too much space. Suffice it to say that many of the facts adduced in support of the opinion are explained by a *dull sense of individual responsibility*. This may be due in part to pantheistic ideas dating from ancient times, but has been increased by the influence of Buddhism, which explains man's present deeds by those that preceded them in another state of existence, thus blunting the sense of obligation to do right, and taking away the sense of guilt for sin.

11. *Comparisons* are often made *between the Japanese and the Chinese*. In doing this, Americans are likely to be unfair to the latter. It must be remembered that the Chinese who come to this country belong, for the most part, to the lower classes, while the Japanese—except the laborers who come to the Pacific Coast—are nearly all students or the most enterprising men of business. The Japanese are more progressive, and so quicker to adopt western ideas; the Chinese are slower and exceedingly conservative. The European finds the Japanese more companionable; but he is more likely to trust the Chinese. The Japanese are brilliant; the Chinese more profound.

The former are the French; the latter, the Germans of Asia.

VI. Japanese Standards of Morality.—It is difficult to write impartially concerning the moral condition of any people; and an examination of what different authors have said about the Japanese will show that the most diverse opinions have been expressed. Some speak of them as though they were models of all that is good, "who have nothing to learn from western lands," while others have described them as wholly given over to immorality. Perhaps it cannot rightly be said that one people is naturally superior or inferior to another in morality. If men of different lands were asked to write down the names of the virtues, the lists might not vary much, except that the order of the words would show the comparative emphasis laid on the virtues specified. Vices vary in outward forms more than in heinousness. The evil that most forcibly tempts those brought up in one land is replaced by something else with those whose early education has been different. We ought to remember that the besetting sins of a foreign people seem worse to us because they are not the ones that most tempt us; and that we may fail to appreciate another's virtues because they are not the ones that we make most prominent.

1. The Japanese emphasize the importance of *loyalty.* The Imperial family has been considered to be of divine origin, and so the devotion with which it was formerly regarded partook of a religious nature. Though few educated people now consider that the Emperor is more than man, the influence of the old idea remains. For centuries, indeed, the mass of the people had but little thought of the Emperors, and loyalty meant chiefly devotion to one's feudal lord; but those who were leaders in the revolution that overthrew the Shogunate, did away with the feudal system, restored the government to the Emperor, and have emphasized the idea of loyalty to him until it has taken an extreme form, which often finds expression in ways that to foreigners seem childish and ridiculous.

It is somewhat difficult to draw the line between loyalty and *patriotism;* and patriotism in the sense of love for the whole country is almost a new sentiment among the

Japanese; for, as the feudal lord was the object of loyalty, the province which he governed was the "country" of his subjects. The revolution of 1868 expanded these narrow views, and readiness to make great sacrifices for Emperor and country has aided national progress and given Japan a great advantage over China, where patriotism is still comparatively unknown. Unfortunately, these patriotic sentiments, all the stronger because of recent growth, have led to an exaggerated nationalism that unduly praises whatever is Japanese, dislikes foreigners, and insists that everything coming from abroad must be thoroughly Japanized before it can be accepted by one who loves his country. This may be but a temporary phenomenon of awakening national consciousness, to be compared with what was seen in Russia, as described by Tourgenieff: "Some young people among us have discovered even a Russian arithmetic. Two and two do indeed make four with us as well as elsewhere, but more pompously it would seem. All this is nothing but the stammering of men who are just awaking." It is sometimes hard to be patient with the childish bumptiousness and self-sufficiency, but better that such offences should come than that the nation should not be aroused to its new life.

2. *Filial piety,* which is the first principle of Confucian ethics, stands next to loyalty in the estimation of the Japanese. Perhaps "fulfilment of duty toward one's family" would more fully express what is inculcated. It is hard for occidentals to understand how the family or "house" is regarded by the Japanese. It is considered a terrible calamity to have a family come to an end; it is incumbent upon every one of the members to uphold its honor. Formerly, in obedience to the Confucian maxim, "One cannot live under the same heaven with the slayer of one's lord or father," violent death must be avenged by the nearest relatives. The person who brought disgrace upon his house could be called upon to wipe out the stain by suicide. Twenty-five years ago a mother called before her a son who had become interested in Christianity, placed before him the sword of his dead father, and said: "You are disgracing our family. Promise to have nothing more to do with the foreign religion, or else slay yourself with your father's sword." "Moth-

er," he replied, "I cannot cease to study that which seems to me to be true; neither can I feel that it is right for me to take the life that Heaven has given me." "Then but one thing remains possible," she said, grasping the sword. "I will do what little is in my power to preserve the honor of our house," and it was with difficulty that she was restrained from taking her own life.

Anxiety to keep the family from extinction has increased the prevalence of concubinage. Adoption is also common, not from motives of charity, but to preserve the family name. The person who is adopted or comes into a family by marriage—and men often "marry into the wife's house"—is supposed to transfer to it his obedience and affections. A few years since a young man, who had but a week or two before been adopted, nearly lost his life at sea. In telling of his experiences, he said the one thought that filled his soul was sorrow at the grief his new father would feel on account of his death. So far as his words went, there was nothing to show that he remembered the one who a few days before had been his father. Mr. Yokoi says, "The wife obeys her husband because he is the head of the household; the mother [if a widow] obeys her son because he is the head of the household. The father did the same, if he had resigned his place as the head of the household and was living in retirement." It will thus be seen that filial obedience may sometimes be replaced by paternal obedience.

One unfortunate result of the Japanese view is that when poverty overtakes her family a girl is expected to be willing to give herself to a life of shame in order to provide funds to support her parents. The government requires that the girl shall give her consent; but few would long resist the command of the parent or elder brother, and the transaction practically amounts to her sale to the keeper of a brothel. Japanese literature abounds with tales of daughters who have shown praiseworthy devotion to their parents by voluntarily offering themselves, while other stories tell of men who have sold their wives in order to get means to help aged parents or even impoverished masters. A great difference between Japanese ideas of filial piety and our own is that the former insist upon obedience for the benefit of the

parents or the family, while we desire children to be obedient because we believe it will be for their own good.

3. *Propriety* in conduct is reckoned among the leading virtues. Hence has come much of the courtesy that makes so favorable an impression on travellers, who are, however, somewhat misled by what appears upon the surface. The peasantry are naturally polite. This could hardly be the case without the same being to some extent true of other classes. Yet the emphasis laid upon propriety, whose rules are largely determined by the comparative ranks of the persons concerned, has tended to make etiquette replace real politeness. The inferior is careful to show due respect to his superior and to the one from whom he expects some favor; but a superior is apt to have little regard for those beneath him. He addresses them in contemptuous language and treats them in a way he would not think of using toward those whom he considers his equals. The very words and the terminations of his verbs show how he regards them. The traveller from foreign lands is usually received as a man to be ranked among the upper classes, and he is treated accordingly. Many tourists see only merchants, hotel-keepers, and others who seek their patronage and are therefore very low in their bows. Hence more courtesy is often attributed to the people than they really possess. If the best test of politeness is to be found in the treatment accorded to a person of lower rank than one's own, the Japanese of the upper classes do not deserve all the praise that has been accorded to them.

4. *Truthfulness* is not a prominent characteristic of the Japanese. Townsend Harris, the first American Minister to Japan, may have gone too far when, after several trying experiences, he pronounced them "the greatest liars upon the face of the earth;" yet it must be confessed that, while the Japanese have much to say about sincerity as the great duty of one friend to another, they have not emphasized the necessity of what we understand by truthfulness. In books for western children and in the stories that we tell them, this is one of the first virtues inculcated; but the juvenile and ethical literature of Japan is nearly silent upon the subject. Truth for truth's sake is little valued. Few persons seem abashed if caught in

falsehood. Buddhist priests, when talking with educated people, do not hesitate to say that much of what they teach to the masses is only a tissue of pious devices by which they seek to influence men too ignorant to understand the truth.

5. The inculcation of financial *honesty* by the ethical teachers of Japan has been lessened by the fact that in feudal times the military gentry were taught to despise money and moneymaking. The merchant was considered to belong to the lowest of the recognized classes of society, being inferior to the farmer and the artisan. Since tradesmen were despised and hampered by many restrictions, it is not strange that the code of business ethics was very lax. Within the last few years business methods have been transformed. Many of the gentry and some of the nobility are engaging in trade; but the influence of old ideas and customs still remains, and it will be long ere a high standard of business morality is established. Foreigners trading in Japan are loud in their complaints against the native merchants, who do not deliver goods equal to the sample nor fulfil contracts that involve them in any loss. The peasantry is, in the main, honest. Domestic servants and other employees are in the habit of taking " squeezes " from what passes through their hands. They also make arrangements with grocers and others for receiving a percentage from all sales. If refused, they will complain to their employers of the quality of goods furnished, or in other ways will cause the patronage to be transferred to some other merchant more ready to divide the profits. While charges of bribery are frequently brought against legislators and others, there appears to be but little of the official peculation that abounds in many oriental lands. The emphasis laid upon loyalty has done much to prevent cheating the government.

6. Outside of Christian circles not much has been done to promote *temperance.* One of the Buddhist commandments, indeed, forbids the use of intoxicating liquor, and writers on ethics have not wholly overlooked the evils of intemperance; still, public opinion does not frown upon occasional intoxication, and there are few people who do not at times drink to excess. Fortunately, however,

except on public holidays and religious festivals, there is but little drunkenness seen on the streets. Most of the drinking takes place in the evening, either at home or in "tea-houses" and other places where companies gather for merry-making. The Japanese, when intoxicated, are seldom quarrelsome. They sing, dance, and are jolly rather than ugly. This may be partly owing to the characteristics of the people and partly to the qualities of the liquor commonly used. This is brewed from rice and is called *saké*. Some observers think that a change in the actions of intoxicated people can be seen as new kinds of drink are being used. Foreign liquors of various kinds have been introduced; but most of them are too costly to be purchased by any except the wealthy. Large quantities of cheap alcohol are therefore imported from America and Europe. This is mixed with water, saccharine, and some flavoring substance. It is thought that these artificial drinks produce a more riotous form of intoxication, and they are vastly increasing the evils of intemperance.

Tobacco is not chewed nor used as snuff, but both men and women smoke. Children commence the habit at a very early age. Cigarettes imported from America or manufactured in the country are taking the place of the diminutive Japanese pipes, and their almost universal use by young people works great harm.

7. *Chastity* is a virtue that public opinion in Japan does not demand in men, nor in unmarried women with any such insistence as prevails in western lands. Licentiousness is the vice that has given the country its most unsavory reputation. There is no strong public sentiment against it. The government licenses houses of ill-fame and puts its seal on the documents by which girls are delivered over to a life of shame. Concubinage is common among officials and men of wealth. Men and even boys are not ashamed to speak of their immoral deeds. In mixed companies there is a freedom in conversation and story-telling that helps to lower the moral tone of society. Many customs, though not to be judged by our standards, tend to decrease modesty of thought, word, and deed.

Earnest Japanese are recognizing the evil reputation

that their country has gained, and are anxious that it may not merit the title, "Land of Licentiousness." The influence of foreign opinion has caused the removal from public gaze of many things that were common at the time of which Professor Chamberlain has written: "Not the loosest of European *viveurs,* not the lewdest grogshop-haunting English Jack-ashore but would have blushed at the really unimaginable indecency which preceded our advent in this country. Why! until we, the Yokohama, Tokyo, and other foreign residents, came here and had been here long enough for our influence to be generally felt, the very sweetmeats were indecent, the very toys of the children were indecent, the very temples of religion were indecent."

VII. **The Position of Woman.**—1. In Japan the position of woman is much higher than in other Asiatic countries. This is the more creditable to the people because Buddhism accords her a very low place, saying that her only hope of salvation is through being re-born as a man. In the history and literature of Japan women have gained great honor. Still, it must be said that from a western standpoint the Japanese woman is not to be envied. Her lot is summarized in "the three obediences"—while unmarried, obedience to her father; when married, obedience to her husband; when widowed, obedience to her son.

2. "The Great Learning for Woman," a treatise composed by the celebrated moralist, Kaibara, gives the ideas that have prevailed in Japan. A few extracts from Professor Chamberlain's translation will show their general spirit:

"The only qualities that befit a woman are gentle obedience, chastity, mercy, and quietness.

"It is the chief duty of a girl living in the parental house to practise filial piety toward her father and mother. But after marriage her chief duty is to honor her father-in-law and mother-in-law—to honor them beyond her own father and mother—to love and reverence them with all ardor, and to tend them with every practice of filial piety.

"A woman has no particular lord. She must look to her husband as her lord, and must serve him with all worship and reverence, not despising or thinking lightly of him. The great life-long duty of woman is obedience.

"The five worst maladies that afflict the female mind are indocility, discontent, slander, jealousy, and silliness. Without any doubt, these five maladies infest seven or eight out of every ten women, and it is from these that arises the inferiority of women to men. A woman should cure them by self-inspection and self-reproach.

"We are told that it was the custom of the ancients, on the birth of a female child, to let it lie on the floor for the space of three days. Even in this may be seen the likening of the man to Heaven and of the woman to Earth; and the custom should teach a woman how necessary it is for her in everything to yield to her husband the first, and to be herself content with the second, place."

3. The book enumerates the faults that are termed the "Seven Reasons for Divorce." They are disobedience to parents-in-law, barrenness, lewdness, jealousy, leprosy, garrulity, and theft. Though divorce is not so common as formerly, there were, in 1894, 114,436 divorces to 361,-319 marriages. The marriage customs doubtless have much to do with the frequency of divorce, matches being usually arranged by a "go-between," who is requested by a young man's parents to find a wife for their son. There is little opportunity for the young people to become acquainted before marriage, and sometimes they do not see each other until the wedding-day. It is not strange that divorces often follow marriages arranged in such a way. Very often incompatibility between the bride and her mother-in-law causes separation between a husband and wife who are well satisfied with each other.

4. Western ideas are doing much to make the lot of Japanese women easier. They are not shut up so closely in their homes, and a larger proportion of them is being educated, though outside of Christian schools there are but few educational institutions of the higher grades that are open to them. A gratifying advance in connection with the ordinary public schools is shown by the statistics which tell us that whereas, in 1873, only forty per cent. of the boys and fifteen per cent. of the girls were in school, in 1896 the attendance had risen to seventy-nine and forty-eight per cent., respectively.

VIII. **Classes of Society.**—1. The people of Japan below the nobility were formerly divided into four prin-

cipal classes: The *samurai,* or military and literary class —the sword and the pen being united as in no other country; the farmers and agriculturists; the artisan class; the merchants and shop-keepers, who have always been regarded as the lowest in social rank in Japan. Below those, again, outside the pale of humanity, were the pariahs of Japan, the *eta*—generally living in separate villages, and following the occupation of skinners, tanners, leather-dressers, grave-diggers, etc.—and the *hinin,* or beggars. These were enfranchised in 1871. Since then, farmer, artisan, trader, and etc. have been on an equal footing before the law; while the distinction between them and the *shizoku,* as the samurai are now called, is little more than one of name. Society is now divided into three classes: the *kwazoku,* or nobility; the *shizoku,* or gentry; and the *heimin,* or common people.

2. At the head of the samurai in feudal times were the *daimyos,* the great feudal chiefs; and above them again in rank, though not in wealth and power, were the *kuge,* or court nobles of Kyoto, numbering 150 families, all branches, more or less distant, of the Imperial house. The samurai had the right to wear two swords. For centuries they "monopolized arms, learning, patriotism, and intellect." They furnished the leaders who brought about the Revolution of 1868. Since then most of the officials and leaders of public thought have come from their midst. The advance of education and the establishment of representative government has had a tendency to give more power to other classes. Hence, in the lower house of the first Imperial Parliament, only 107 of the 300 members were shizoku; and only nine of the forty-five persons chosen by the highest tax-payers of the prefectures to represent them in the upper house.

IX. **The Language.**—1. When Japan was first opened the opinion became common that its language would be an easy one for Europeans to acquire; now it is recognized to be one of the most difficult. "But, of course, not so hard as Chinese," says many a person, little knowing that in addition to the original Japanese, the student must also learn Chinese in two or more of its ancient dialects. The civilization of Japan came largely from China, and with it came the Chinese method of writing,

as well as a large infusion of Chinese words. Since that time there has been but little development of the real Japanese language, new ideas having found expression in compound Chinese words. Nearly every ideograph has two and sometimes three Chinese pronunciations which must never be confused and must sometimes be replaced by the Japanese word.

2. The use of these ideographs imposes *a great burden* upon the young people of Japan, who must learn a large number of them in order to read any but the simplest books, or even to understand the signs upon the shops. There has been much discussion about the possibility of doing away with the system. Anything can be easily written with the Japanese syllabary of fifty characters, or even with the Roman letters, and there is no trouble in pronouncing what is so written; but since so many of the syllabic words introduced from the Chinese have the same sound, the ambiguity is so great that without the accompanying ideographs to help the eye it is often impossible to understand the meaning.

3. There is probably no way to get over the difficulty until Japanese writers are ready to adopt a simpler style, to shun Chinese words, and thus to develop the language of their own country. The colloquial language differs considerably from the written. There are local dialects, but those of Tokyo or Kyoto are everywhere understood.

III

Japan in Past Times

I. Alleged Antiquity of the Imperial Dynasty.—1. The present Emperor of Japan, Mutsuhito, claims to be the 123d sovereign in direct succession. Remembering that Queen Victoria was only the thirtieth from William the Conqueror, we can form an idea of the alleged antiquity of Japanese annals. The Japanese boast that, in marked contrast to all other nations, they can point to one line of emperors that has been unbroken for more than 2,500 years. Many would consider it almost treasonable to doubt the assertion. The first Emperor is said to have been Jimmu Tenno, the date of whose accession corresponds with 660 B.C., and who would thus be contemporary with Manasseh King of Judah and Assurbanipal King of Assyria. His parents were gods, descended from the great Sun-Goddess. The title Tenno signifies Heavenly King, and, like Tenshi, or Son of Heaven, is a common appellation for the Emperors. The word Mikado, formerly current, is now but seldom heard.

2. Whatever may be believed by Japanese, foreign scholars consider that authentic history does not begin till the seventh century, A.D.; but from that time to the present the records are complete and trustworthy. Whatever reduction must be made from the alleged antiquity of the Imperial line, it occupies a unique place in the world. It should be remembered, however, that the family has been kept up by concubinage and by adoption from collateral lines.

II. Ancient Literature.—1. Japan possesses a voluminous literature that contains the traditions and history of past ages. The oldest works extant are the "*Kojiki,*" or "Records of Ancient Matters," and the "*Nihongi,*" or "Chronicles of Japan," the former completed in 712 A.D.,

and the latter in 720. The two books treat of the same things, but, as said by Professor Chamberlain, "the language of the latter and its manner of treating the national traditions stand in notable contrast to the unpretending simplicity of the elder work." "The subject-matter is touched up, rearranged, and polished, so as to make the work resemble a Chinese history as far as possible." Many commentaries have been written upon these books. They contain the cosmogony, the mythology, and the early history of the nation. Much of the contents is fabulous on the face of it.

2. The chief authority for the later and more trustworthy history is the *Dai Nihon Shi,* or "History of Great Japan," a really great work, published in 1715. It is written in pure Chinese, which is to Japanese what Latin is to the languages of modern Europe, and fills 243 volumes. The people are enthusiastically fond of the history of their country, and local records, diaries, official guide-books, etc., abound. There are hundreds of children's histories; and the national annals hold a prominent place in the education of the young.

III. **Early Traditions.**—1. This is not the place to attempt any summary of Japanese history, but a few notes of real or fancied events may be added. The *earliest traditions* of the empire, embodied in the "Records of Ancient Matters" and the "Chronicles of Japan," are of the scantiest kind possible. From the beginning of the reign of Jimmu's successor there is, says Professor Chamberlain, "a blank of—according to the accepted chronology —500 years, during which absolutely nothing is related excepting dreary genealogies—the place where each sovereign dwelt and where he was buried, and the age to which he lived."

2. But the *later traditions* have their heroes: Suijin, the civilizer, who, with the aid of his generals, subdued various turbulent districts in the first century B.C.; Yamato-Dake, of the Imperial family, a great conqueror; and the Emperor Seimu, who divided the empire into provinces, districts, cities, towns, etc., in the second century A.D.; and, in particular, the Empress Jingu (*i.e.,* "Godlike Exploit"), who, after her husband's death, took the reins of power, and subsequently assisted her son,

who was born after her return from Korea, in the government of the empire. She flourished in the third century A.D., was renowned for her "beauty, piety, intelligence, energy, and martial valor," and is particularly remembered as the conqueror of Korea. In the fourth century A.D. lived Nintoku, the sage Emperor, a man of simple tastes and habits, whose benign rule was characterized by paternal consideration for the poorer classes of his subjects. He remitted all taxation for three years, and it is said that during his reign there was no criminal trial.

IV. **Historical Events.**—Although some actual facts may have been at the foundation of the traditions already given, they must be classed as myths where a possible sub-stratum of truth has been overlaid with fancy and fable. We now turn to a later period, where we find surer ground for tracing the historical development of the nation.

1. *Important Changes.*—In the seventh century A.D. the custom of attaching special names to successive periods of years, as in China, was introduced, though unlike that country, these periods have not always coincided with the reigns of different emperors. The present era, commencing with 1868, is known as that of Meiji, "Illustrious Rule." The Emperor who introduced this system also appointed governors over the provinces, established posts, and enrolled an army for defensive purposes. In the same century the reign of Tenji, which was characterized by the introduction of water-wheels, the first manufacture of iron-ware, and the foundation of schools, is considered the most prosperous one of the middle ages. In the next century the Chinese calendar was introduced. It continued in use until 1872, when it was superseded by the Gregorian.

2. *Rise of the Feudal System.*—Though the Emperor remained the absolute sovereign, the actual power passed into the hands of the noble families, who set up puppet mikados, to whom they married their daughters and whom they surrounded by influences that tempted to indolence and debauchery. After this had continued for three or four centuries, great military leaders arose. The wars between contending factions favored the development of a feudal system. The great nobles or daimyos in their

fortified castles became more and more powerful and independent. Their armed retainers formed the military caste of samurai, already noticed. For many centuries, coming down to our own day, Japan was in much the same condition as Scotland is pictured to us in the pages of Sir Walter Scott, parcelled out among great clans, the chiefs of which professed unbounded loyalty to the sovereign, while keeping much of the real power in their own hands. The daimyos were the Macduffs and the Macdonalds, the Campbells and the Douglases of Japan.

3. *Rise of the Shogunate.*—Toward the close of the twelfth century A.D., Yoritomo, who belonged to the Minamoto clan, one of the two great rival families of the time, and who after his father's defeat had been exiled as a boy, succeeded, in concert with other members of the family, in completely destroying the power of the rival house. Thus becoming military master of the country, he ended by himself usurping all the executive authority of the state while still acknowledging the Emperor as his liege lord. He subsequently received the title of Shogun (General), and laid the foundation of the dual form of government which lasted till 1868, more than 200 years. Foreigners have been greatly puzzled by this system, and long supposed that there were two emperors—the Mikado, or spiritual Emperor, and the Shogun, or temporal Emperor. The latter became better known by the name of Tycoon (the word signifies Great Prince), a title which was used without authorization by the later Shoguns in their negotiations with foreigners. Though the Shoguns were practically rulers of the land, they acknowledged the Emperor as their superior and were nominally appointed by him. Yoritomo made Kamakura his capital, and there the power of the Shoguns was chiefly centred until Ieyasu transferred it to Yedo in the seventeenth century. The Mikado held his court at the sacred capital Kyoto, rarely appearing before his subjects, but was worshipped by them as a god, though often treated with great neglect. For instance, it is related that the body of one Emperor lay for several days unburied because sufficient money could not be raised for funeral expenses, while for a like reason the coronation ceremony of another was delayed for twenty-two years.

4. *Noted Military Rulers.*—The greatest of the military rulers was Hideyoshi, who, however, never took the title of Shogun. He is better known as Taiko Sama (a title meaning "Great Counsellor"), and was contemporary with Queen Elizabeth. He sent out an expedition that conquered Korea, and he is said to have planned for an invasion of China. It was he who, as will be afterward narrated, banished the Jesuit missionaries. On his death in 1598 one of his generals, Ieyasu, of the Tokugawa clan, usurped power, and after a severe struggle, which is interesting to us on account of the part taken in it by the Roman Catholic Japanese, totally defeated his rivals at the battle of Sekigahara. "This battle decided the condition of Japan for over two centuries, the settlement of the Tokugawa family in hereditary succession to the Shogunate, the fate of Christianity, the isolation of Japan from the world, the fixing into permanency of the dual system and of feudalism, the glory and greatness of Yedo as the Shogun's capital." The last of the Shoguns, who was deposed in 1868, belonged to the Tokugawa family, and was the fifteenth in succession from Ieyasu.

IV

The Religions of Japan

I. Shintoism.—1. *Meaning of the Name.*—The ancient religion of the Japanese is called *Kami no michi,* "the way of the gods." The Chinese equivalent of the name, *Shin-to,* is the one commonly used; hence this religion is called by English writers Shintoism.

2. *General Description.*—Mr. Kodera describes it as "simply a remnant of the primitive worship long prevalent among the rude tribes of the islands of Japan, and subsequently developed and shaped according to the degree of civilization to which they attained;" "a mixture of that nature worship which is so common among uncivilized races, and the worship of ancestors, especially of some chiefs or heroes." Nature worship led to the deification of the heavenly bodies, and at least reverence for lofty mountains, bold cliffs, aged trees, and other striking objects. It also took on debased forms; and though the government, after the advent of foreigners, caused many offensive images to be removed, they are still occasionally seen. Shintoism in its present forms is chiefly founded on the mythologies and traditions preserved in the Kojiki, where it appears as "a bundle of miscellaneous superstitions, rather than a co-ordinate system."

3. *Its Mythology.*—Shintoism represents the first deities as coming into existence when from a state of chaos heaven and earth spontaneously began. Five single deities and seven pairs, called the Seven Divine Generations, successively appear, while the earth still continues as a formless mass, and the land is like floating oil that drifts about as does a jelly-fish. Then Izanagi and Izanami, the last of these divine pairs, receive commandment from the heavenly deities to consolidate and give form to the drifting land. They "are united in marriage and give

birth to the various islands of the Japanese archipelago. When they have finished producing islands they proceed to the production of a large number of gods and goddesses, many of whom correspond with what we should call personifications of the powers of nature."

Subsequently Izanami dies in childbirth and goes to the land of Hades. Izanagi visits her there, and on his return "purifies himself by bathing in a stream, and, as he does so, fresh deities are born from each article of clothing that he throws down on the river-bank, and from each part of his person. One of these deities was the Sun-goddess, who was born from his left eye," and to whom he gave the charge to rule the Plain of High Heaven. This late-born child of Izanagi is the supreme deity of Shintoism, and her supremacy rests not only on the fact that the sun is the greatest visible sign of the powers of nature, but on the belief that the Sun-goddess is the ancestress of the ruling family of Japan. Each successive Emperor, according to the orthodox Shinto view, is directly descended from her. This is, indeed, the fundamental belief of present-day Shintoism, and out of it grows the duty of absolute obedience to the Emperor, which is one of the main characteristic features of the system. According to Motoori, as summarized by Sir Ernest Satow, he "is the immovable ruler who must endure to the end of time, as long as the sun and moon continue to shine." In ancient language the Emperor was called a god, and, although no longer worshipped, he is regarded with extreme veneration, and unquestioning obedience is enforced as a fundamental duty.

4. *Objects of Worship.*—Together with the Sun-goddess, numerous other deities, commonly spoken of as "the eight hundred myriads of gods," are worshipped. These include "not only the Imperial ancestors and those divine personages who lived in the mythological age, but numerous poets, scholars, warriors, statesmen, and patriots "who have been successively deified in both ancient and modern times by Imperial decree, it being a part of the prerogative of the representative of the Sun-goddess thus to appoint gods to be honored by the nation."

These multitudinous deities govern all things. "They direct the changes of the seasons, the wind and the rain,

the good and bad fortune of states and individual men;" hence the occasions for seeking their protection and deliverance are manifold. *Their worship* is very general. In most houses the "god-shelf" is found, on which are placed symbols showing that one or more Shinto deities are reverenced by the family. Every village, town, or division of a town has its patron deity and common temple; the inhabitants of the district are called the children of the god and bring their infant children to be dedicated to him. When the local festivals are held business is often suspended and each householder hangs a large lantern at his door in honor of the god.

5. "*Revival of Pure Shinto.*"—The introduction of Buddhism in the sixth century A.D. checked the development of Shintoism. By different sects the two religions were combined in varying degrees; but Buddhism, as the stronger force, was the most prominent element in these admixtures. In the eighteenth century began what has been called the "Revival of Pure Shinto." Literary men became interested in the ancient history of the country and inaugurated a movement, partly religious and partly political, whose object was a renewed reverence for the Imperial family and a return to the old ways. This movement culminated in the revolution of 1868, which overthrew the Shogunate and restored the government to the Emperors. Shintoism was then made the state religion, to be superintended by a Council for Spiritual Affairs, of equal rank with the council that controlled temporal matters. Many Buddhist temples that occupied the places once held by Shinto shrines were stripped of their images and ornaments as they were restored to the care of Shinto priests. The movement soon lost its intensity, the Council of Spiritual Affairs was gradually reduced to the rank of a sub-bureau, and most of the temples returned to their former condition.

6. *Shinto Shrines.*—Great simplicity characterizes the *architecture* of Shinto shrines. During the ascendency of Buddhism elaborately decorated and highly ornamented temples were erected with torii—a kind of gateway—of bronze or granite; but the pure Shinto shrine is built of plain, uncolored wood, thatched with bark or covered with shingles, and its torii are made of trunks of fir with

SHINTO SHRINE ON SUMMIT OF USUITOGE

KIYOMIZU TEMPLE (Buddhist) IN KYOTO

the bark removed. The most sacred shrines in the country are those of the Sun-goddess and the Goddess of Food in the province of Ise, which are near each other and are known as the "Two Great Divine Palaces." They are annually visited by thousands of pilgrims from all parts of the Empire.

Pure Shintoism has no images, but every temple contains some object, which properly should be within the doors of the actual shrine, and in it the spirit of the deity is supposed to reside. In the temple of the Sun-goddess this object is *the mirror* that, according to the tradition, was given by the goddess to her grandson, Ninigi, when he was sent to subdue the earth, and with reference to which she said, "Look upon this mirror as my spirit, keep it in the same house and on the same floor with yourself, and worship it as if you were worshipping my actual presence." All the mirrors in Shinto temples are imitations of this one, but it is Buddhist influence that has led to their being usually exposed to view. The gohei—"a slender wand of unpainted wood from which depend two long strips of paper notched alternately on opposite sides"—may be seen wherever the gods are worshipped. Originally offerings of white cloth, which, from its preciousness, was supposed to attract the gods, "they came in later times to be considered as the seats of the gods, and even the gods themselves."

7. Priests and Worshippers.—Shinto priests, except when engaged in religious rites, do not wear a distinctive dress. Celibacy is not required, and they are at liberty to give up the priesthood. Girls and sometimes adult women act as priestesses and perform religious dances. The other services consist chiefly of the recital of ancient formulas, and the offering of rice, rice-beer, salt, fruit, vegetables, and other articles of food. The rites are often accompanied by shrill, mournful music performed upon flutes and other instruments. Much stress is laid on bodily purification. Not only must the priest bathe before officiating and place a piece of paper over his mouth when presenting offerings, but every worshipper before he approaches the god must wash his hands and rinse his mouth with water from the laver at the entrance of the temple. In the morning worshippers go into the open

air before their houses, bow their heads, clap their hands, and adore the rising sun.

8. *Is Shintoism a Religion?*—By many persons, both foreign and Japanese, it is said that Shintoism is not a religion, but a system for inculcating loyalty and patriotism. The ceremonies at the shrines of heroes and of the Imperial ancestors are declared not to be worship, but simply services in honor of great men; the offerings made at these shrines being like the wreaths that are placed on the tomb of Napoleon, or the flowers that on Memorial Day are strewn over the graves of American soldiers.

Though this theory is held by many educated men who join in the Shinto ceremonies, and though the rites may ultimately be modified in accordance with such a view, it cannot be doubted that most frequenters of the shrines consider that they there worship divine beings, and that the services are of a religious nature.

II. **Buddhism.**—Whatever the influence of Shintoism has been upon the social and political life of the Japanese, and however closely it is interwoven with their customs and institutions, Buddhism has been the most powerful religious force in the nation.

1. *Introduction into Japan.*—Buddhism had run its course of a thousand years in India and had been finally overthrown and banished by the Brahmins, before it spread to Japan, whither it was brought by way of China and Korea. At first it made its way but slowly among the Japanese. Introduced into the Empire toward the close of the sixth century A.D., it was, after some opposition, adopted by many of the nobles; but it did not make much headway among the people until the ninth century, when a priest named Kukai, better known by his posthumous name of Kobo Daishi, who had travelled in China, tried to combine the two religions by teaching that the Shinto gods and heroes were manifestations of Buddhist saints.

2. *Doctrines.*—Japanese Buddhism has assumed forms that differ considerably from those now found in China, and still more from the religion as it formerly flourished in India. The Buddhists of Japan must not be thought of as a homogeneous body. They are divided into many widely varying sects—*shu*—and between some of these

there is much antagonism. A discussion of the various doctrines would occupy too much space, but mention may be made of a few points in which there is general agreement.

There is no recognition of a Creator or Sovereign Ruler of the universe, but this is said to have been produced spontaneously. There is belief in a kind of transmigration. When a man dies the good or evil deeds that he wrought during life will lead to the production of a new being. If the demerits of the person have exceeded his merits, the new being will be of a lower grade than the old; thus a man may be re-born as a woman, or even as an animal or plant. On the other hand, a meritorious life leads to birth in some higher class of humanity or as a blessed spirit. All of this is wrought by the law of cause and effect; and sooner or later every evil deed will yield its fruit of calamity; every good deed will bring its happiness; or, reasoning in the other direction, every calamity and even every evil deed came from something in the past, and so could not be avoided. The succession of birth and death is an evil, and salvation from it is to be attained through the enlightenment that enables one to see the illusory nature of all things and so to cease from all desire. Thus the enlightened one at last reaches "Nirvana," a state whose exact nature it is difficult to define and concerning which the opinions of different sects vary.

3. *The Shin Sect.*—The sect that has the most influence among the common people is the Shin-shu, which is an offshoot from the older Jodo-shu. Its importance will justify some account of its teaching, chiefly summarized from a paper by Mr. James Troup, formerly the British Consul at Kobe. According to Buddhism, the "unenlightened," who have not attained to Buddhahood, are subject to the evil of birth and death, "sinking and floating in the sea of existence" through ages measured by millions of years; and the aim of all sects is to obtain deliverance from the cycle of birth and death—in other words, to reach Nirvana. Thus far agreed, they differ in regard to the means of attaining this end. Those sects which follow what is called the "Holy Path" seek deliverance "by the practice of the moral and religious precepts and prohibitions of Buddhism"—that is to say, by good works and virtuous actions.

On the other hand, those of the "Pure Land"—the Jodo-shu, and its offshoot the Shin-shu—look upon this way of salvation as utterly impossible for men in the present age of the world, this being, according to Buddhist doctrine, the "Period of the Latter Days of the Law," when "the inferior capacities of men are dark, and they cannot tread the Holy Path and rise to perfection." They consequently seek deliverance by birth into the Pure Land of Amida Buddha, resting their faith and hope on the vows which this imaginary being of bygone ages is said to have made. The eighteenth of these vows is as follows: "If, when I attain Buddhahood, any of the living beings in the ten regions, who with sincerity, having faith and joy and an ardent desire to be born into My Country, call My Name to remembrance ten times, should not then be born there, I shall not accept enlightenment." This is interpreted by the Shin-shu to mean that men of all classes and conditions and in all ages of the world—whether priests or laymen, merchants or husbandmen, whether married or single, with or without families, whether abstaining from flesh and wine or not—if they only put forth the believing heart and invoke Amida Buddha, after this life they will be born in Heaven—they will reach Nirvana.

Three points of this teaching must be noted: (1) Believers invoke Amida alone. The formula of the sect repeated hundreds of times in a day is *Namu Amida Butsu*, "Hail, Amida Buddha." (2) The believing heart is not faith by one's own power, faith excited and kept alive by means of religious observances, but "faith by the power of another"—a believing heart conferred by the power of Amida. (3) The invocation of Amida—"the action of calling to remembrance with the living voice" his sacred name—results from the possession of a believing heart. Its object is not to obtain salvation as a reward, but to express gratitude for the boundless compassion of Amida and for the certainty of deliverance by being born into his Pure Land.

4. *Buddhist Temples.*—Whereas Shinto shrines are very simple in their architecture, Buddhist temples are usually massive and beautiful edifices. They are often built in dark valleys or on mountain sides, and are sur-

rounded by groves of ancient trees. The Shin sect, however, puts its temples in the midst of the cities. Some of the most beautiful places in Japan are the groves and gardens connected with Buddhist temples. Massive bells, struck on the outside by a piece of timber, suspended by ropes so as to swing like a battering-ram, flood the air with their deep, mellow tones. The altars within the temples are gorgeous with gilded images, candelabra, and the other paraphernalia of worship. The air is heavy with incense. Priests in gorgeous robes chant Sanskrit prayers whose meaning is unintelligible to the hearers and even to most of the priests themselves. In the yards of some temples are to be seen wooden pillars inscribed with prayers and having a little iron wheel attached. The wheel can easily be set in motion by the hand, every revolution bringing as much merit to the worshipper as though he had repeated the prayer. Sometimes there is a large octagonal structure said to contain all the books of the Buddhist canon. This can be made to revolve, and so with a little effort one can gain all the benefit that would come from a perusal of the volumes. Some of the most popular temples have on their grounds a number of buildings occupied by shops, tea-houses, theatres, peep-shows, etc.

5. *Buddhist Priests.*—Priests, monks, and nuns, of all grades, abound in Japan. In Japanese history, romance, drama, and art, as in those of Europe, the monk and nun are staple characters; and as in the West, so in the East, their character and reputation vary greatly. In mediæval Japan the monks were not seldom the sole possessors of scholarship and the most civilizing agency in the community. The sciences of astronomy and mathematics, the arts of painting and sculpture, were cultivated in the monasteries. Many of them took an important part in politics. Some of the temples were at that time very much like military camps, and the priest often wore armor under his robes. One Emperor, who was congratulated upon his power, said that there remained three things that he could not control: the waters of the Kamo River, which sometimes overflowed its banks; the throw of the dice; and the turbulent priests of Mt. Hiei, near Kyoto. Even in modern times the priests have had con-

siderable political influence, and especially those of Shinshu have compelled the government to modify its policy rather than to offend such a powerful sect.

6. *Persecution by Buddhists.*—It is sometimes asserted that Buddhism has never exhibited a persecuting spirit, but such has not been the case in Japan. When the priest Nichiren in the thirteenth century founded a new sect that bears his name, a host of enemies rose against him and secured his banishment. Through their efforts he was condemned to be beheaded, and was saved, as his followers believe, by a miracle. The sect has ever since had to contend against the enmity of the others, though its own bigotry furnishes some excuse for this opposition. In recent years there have been in some sections of the country excited meetings to denounce the belief of the Nichiren-shu as not being true Buddhism.

The Jesuit missionaries of the sixteenth century soon found the Buddhist priests bitterly arrayed against them and their believers. Unfortunately, as soon as the Christians gained power they showed as much of the spirit of persecution and perhaps more than that which had thus far assailed them. The Buddhists had no small part in exciting the suspicion of the government against Christianity and in the movements for driving it from the land. Afterward the Buddhist priests exerted themselves to search out secret adherents of the hated doctrine in order to secure their imprisonment or exile. In recent years the priests have brought their power to bear against the spread of Christianity. They have found many ways to annoy believers and sometimes have stirred up their parishioners to deeds of violence. In many places they have induced people to sign an agreement that they will not have any social or business relations with Christians. This has sometimes gone so far that the latter have been forbidden to draw water from the village wells.

III. **Confucianism.**—Perhaps Confucianism deserves even less than Shintoism to be reckoned as a religion. It is more properly a system of ethical and political philosophy. Confucius himself refused to declare any opinion about the gods or concerning the future life. As developed by some of his commentators, the system has taken on doctrines and ideas that are more closely related to religion. It has certainly modified the religious

thinking of the Japanese, has been combined with other systems to form new sects, and has been with many people the only religion professed. Like Buddhism, Confucianism probably made its first entrance to Japan by way of Korea. Its ethics are based upon the "five relations": of lord and retainer, father and son, husband and wife, elder and younger brother, friend and friend. As a religion it is pantheistic. Though the thought of Japan has been largely shaped by its teaching, Confucianism as a system is now regarded with but little reverence. The Chinese Classics, which were its text-books, are much neglected; for Japan feels that China is no longer fitted to be her teacher. Nevertheless the influence that has been exerted by Confucianism in the past will long modify the whole philosophical, political, ethical, and religious thought of the land.

IV. **Other Religious Systems.**—There are various minor sects, many of them being of recent origin, which have considerable influence over the common people. Most of them are combinations in varied proportions of elements derived from the three systems already mentioned. In some cases they may have been affected by the Christian doctrines taught by the Jesuit missionaries which have not been wholly forgotten by the people. Two of these religions may be mentioned as specimens of the class.

1. *Kurozumi.*—This is reckoned as a sect of Shinto. Kurozumi, its founder, was born in 1780 and died in 1850. When about thirty-five years old he was brought near to death's door by consumption. He was led to believe that the cause of his disease was that his soul had become filled with the gloomy negative spirit, and this he determined to expel by imbibing the cheerful positive spirit that comes from the sun. He commenced to worship the rising sun, at the same time inhaling deep breaths of the fresh air lighted by its rays. Soon his health and spirits were restored; and he commenced to heal and teach others.

The success of the sect is largely attributable to the belief that its leaders are able to cure diseases through faith accompanied by certain rites. At this point it bears a striking resemblance to many theories found in Western lands. The Sun-god is the chief object of worship. Man's soul is regarded as an emanation from this god, and so as

being holy at birth. By intercourse with other men and through the temptations of the flesh a man becomes corrupt. Righteousness is to be regained by conquering selfishness; or, as otherwise expressed, by freeing one's self from evil desire. When men, through divine aid, are freed from sin, they become one with the Sun-god. Cheerfulness, thankfulness for the blessings received from the gods, faith, freedom from evil desires, and self-restraint are the virtues most emphasized.

2. *Tenrikyo.*—The name signifies "Doctrine of the Heavenly Reason." The sect that follows this teaching has during the last twenty years had a remarkable growth, and claims to number over five million adherents. Its founder was a peasant woman who was born in 1798. When forty years old she fell into a trance, during which she received, as she afterward declared, revelations from the gods, who chose her to give new light to mankind. One feature of the message was that the relation between the gods and men is like that between parents and children. The soul of man is an emanation from the gods, to whom it returns after death. Sin and disease are caused by impurity of the heart. It is said that, while the founder's teaching recognized many gods, it had a tendency toward monotheism. She left no writings except some hymns whose meaning is not very plain to outsiders, and the doctrines of the sect seem to be a strange jumble.

Whether or not she knew anything of Christian ideas, it is certain that many preachers of the present day do not hesitate to incorporate them into their sermons. The missionary spirit of the believers is an interesting feature. Even jinrikisha-pullers and other uneducated men engage in preaching and other means of propagating the doctrine. Men of means sometimes give over their whole property for the use of the sect. There are numerous meetings with sermons, singing of hymns, and dancing. As with the Kurozumi sect, much is made of faith-healing, and stories of wonderful cures are abundant. The sect is recognized by the government, but is bitterly attacked by the Buddhists. Its enemies charge that the meetings are often attended with great immorality. There is some reason for thinking that the sect has passed the zenith of its power and that the number of adherents is now diminishing.

V

The Jesuit Missions

I. Europeans Become Acquainted with Japan.—"Zipangu," says Marco Polo, "is an island toward the east, in the high seas, 1,500 miles distant from the Continent, and a very great island it is. The people are white, civilized, and well-favored. They are idolators, and they are dependent on nobody, and I can tell you the quantity of gold they have is endless." These words, written by the old Venetian traveller six centuries ago, however inaccurate, first revealed to Europe the existence of Japan. Marco Polo spent seventeen years, 1275-1292, at the court of Kublai Khan; and there he heard of the Land of the Rising Sun, which the great Tatar chieftain had tried in vain to conquer, his fleet being utterly destroyed by the winds and waves. Marco Polo's book appeared in 1298. Two hundred years later it found an ardent student in Christopher Columbus; and there is little doubt that, when the discoverer of America sailed out into the West, it was Japan that he sought; but not until 1542 did any European reach Japan, and then it was not across the Atlantic, but around the Cape of Good Hope; and it was not a Spaniard, but a Portuguese, Mendez Pinto, whose vessel was driven thither by stress of weather. Japanese historians note that year as the date of the first appearance of foreigners, Christianity, and fire-arms.

II. The Missionaries.—1. *Xavier.*—A young Japanese named Anjiro, wandered to India in one of the Portuguese vessels and there met Francis Xavier, the famous Jesuit missionary. Having accepted Christianity, he became a student in the college that had been established at Goa. Xavier became much interested in the young man and in his country. When he asked Anjiro what prospects Christianity would have in Japan, the

latter answered: "My people would not immediately assent to what might be said to them, but they would investigate this religion by a multitude of questions, and, above all, by observing whether your conduct agreed with your words. This done, the daimyos, the nobility, and the people would flock to Christ, being a nation which always follows reason as a guide." Notwithstanding the opposition of his friends and the great dangers that attended such an undertaking, Xavier determined to go to Japan.

He was accompanied by another priest, a lay brother, Anjiro, and two servants who had come with the latter to India. After various adventures they landed, in August, 1549, at Kagoshima, a port in the southern part of Kyushu. Here they were at first kindly received. Xavier relates that in an interview with the Prince of the province Anjiro "showed a beautiful picture he had brought from India, of the Blessed Mary and the Child Jesus sitting in her lap. When the Prince looked upon it, he was overwhelmed with emotion, and, falling on his knees, he very devoutly worshipped it, and commanded all present to do the same." Xavier visited several cities and made his way as far as Kyoto, but the civil commotions of the time had brought the capital into such a state of turmoil as was unfavorable for his work. In some other cities he was well received. The same restless nature that had prevented him from remaining long in any one part of India urged him on to new enterprises, and he remained only about two years in Japan. He departed with the intention of carrying Christianity to China, but died on a little island near the coast of that empire. We cannot but admire the zeal and devotion of Xavier; yet, had he not been followed by others who were willing to labor steadily and persistently, little would have been accomplished by his visit to Japan.

2. *Xavier's Successors.*—Those who had accompanied Xavier to Japan remained after his departure, and were joined by others whose zeal had been aroused by the glowing letters sent back to Europe. To them was granted the joy of reaping an extraordinary harvest. Within five years Christian communities were rising in every direction. At the end of thirty years the converts numbered

150,000 and the churches 200. The Japanese themselves give two millions as the figure ultimately reached, but the Jesuits do not claim that, and perhaps three hundred thousand may be nearer the number.

III. **Conditions That Aided the Jesuits.** — 1. *Religious.*—In many respects the time at which the Jesuits came to Japan was favorable for their work. Shintoism had little influence with the people. Buddhism, with all its external splendor, had lost most of the religious fervor and life it had once possessed. The Jesuit priests gave the Japanese all that the Buddhist priests had given them —gorgeous altars, imposing processions, dazzling vestments, and all the scenic display of a sensuous worship— but added to these a freshness and fervor that quickly captivated the imaginative and impressionable people. The Buddhist preacher—unless of the Shin sect—promised heavenly rest, such as it was, only after many transmigrations involving many weary lives. The Jesuit preacher promised immediate entrance into paradise after death to all who received baptism. There was little in the Buddhist paraphernalia that needed to be changed, much less abandoned. The images of Buddha, with a slight application of the chisel, served for images of Christ. Each Buddhist saint found his counterpart in Roman Christianity; and the roadside shrines of Kwanon, the Goddess of Mercy, were rededicated to Mary. Temples, altars, bells, holy-water vessels, censers, rosaries, all were ready and could be easily adapted to the needs of the new religion. To Japanese, accustomed to the thought of changing from one sect to another, this new change seemed slight. Those who have seen both rituals often wonder whether Buddhism is a child of Romanism, Romanism a child of Buddhism, or whether both did not have some common origin.

2. *Political.*—There was also a political cause for the success of the Jesuits. Nobunaga, who possessed power similar to that of the Shoguns, though he never took the title, hated the Buddhists and openly favored the missionaries, thinking to make them a tool for his own designs. Among the early converts were several men of high rank who used their influence and power in favor of the new religion. In 1583 four nobles were sent by

the Christian daimyos of Kyushu to Europe as an embassy to Pope Gregory XIII. to declare themselves vassals of the Holy See; and at the same time the subjects of these same daimyos were ordered to embrace Christianity or go into exile. The decree was carried out with great cruelty. The spirit of the Inquisition was introduced into Japan. Buddhist priests were put to death, and their monasteries burnt to the ground. The details are given, with full approval, by the Jesuit Charlevoix in his "Histoire du Christianisme au Japon." Take one passage as a specimen: "In 1577, the lord of the island of Amakusa issued his proclamation by which his subjects —whether priests or gentlemen, merchants or tradesmen —were required either to turn Christians, or to leave the country the very next day. They almost all submitted and received baptism, so that in a short time there were more than twenty churches in the kingdom. God wrought miracles to confirm the faithful in their belief."

IV. **Persecution of the Christians.**—1. *By Hideyoshi.* —Nobunaga's successor, the famous Hideyoshi, was led to suspect that the foreign priests were plotting against Japan. A Portuguese sea-captain was reported to have said, "The King, my master, begins by sending priests who win over the people; and when this is done, he despatches his troops to join the native Christians, and the conquest is easy and complete." In 1587 Hideyoshi issued a decree of expulsion against the priests. It was not so easy to get rid of them. Closing their churches, they withdrew from public notice for awhile, but secretly continued their work as actively as ever. The Spanish Government had been jealous of the monopoly of trade enjoyed by the Portuguese, and the governor of the Philippines sent an embassy to Hideyoshi seeking permission to trade with Japan. In the embassy were some Franciscans, who came in the guise of envoys and under the express condition that they were not to teach their religion. Notwithstanding this and the fact that the Pope had given to the Jesuits the exclusive privilege of conducting missions in Japan, the Franciscans soon commenced to preach openly in the streets, and their activity led to new persecution. In 1597 twenty-six persons, including six of the Franciscan fathers, were crucified together at Nagasaki.

2. *By Ieyasu.*—Hideyoshi died in 1598, and in the struggle for power that followed, the Christian nobles took the side of his young son; but the battle of Sekigahara, as already noticed, decided the conflict in favor of Ieyasu. For a time, however, the Church enjoyed comparative peace and prosperity, and Ieyasu himself received the Bishop and other ecclesiastics with some degree of favor. A number of Dominican and Augustinian fathers, disregarding, as the Franciscans had, the monopoly that the Pope had given to the Jesuits, came to the country. The quarrels that broke out among the different orders proved a source of weakness. In 1614, Ieyasu, believing that he had discovered a plot of the native Christians and foreigners for overthrowing his power, issued a decree in which he denounced the missionaries as enemies of the gods, of Japan, and of the Buddhas. All members of religious orders, whether natives or foreigners, were to be sent out of the country, and their converts were commanded to recant. Three hundred persons were at one time deported to Macao. Some Christians were sent to the Philippine Islands, where their descendants still live. Fire and sword were freely used during the following years against the Christians.

The unhappy victims met torture and death with a fortitude that compels our admiration. They were crucified, burnt at the stake, buried alive, torn limb from limb, and put to unspeakable torments. Japanese accounts speak of many who apostatized; but all agree that multitudes remained unshaken. One Jesuit priest, Christopher Ferreyra, after enduring horrible tortures, was at last hung by his feet in such a way that his head was in a hole in the ground, from which light and air were nearly excluded. His right hand was left loose, that with it he might make the prescribed sign of recantation. He hung for four hours, it is said, before yielding. He was at once released and compelled to become a Japanese inquisitor to consign other Christians to torture and death. Many of the European missionaries, as well as a far larger number of the Japanese Christians, lost their lives during these persecutions. Dr. Griffis justly compares their sufferings and fortitude with those of the martyrs of Roman arenas and the bloody Colosseum.

3. *Revolt of the Christians.*—These persecutions, together with the misgovernment of certain feudal lords, led the Christians of a section of Kyushu to strike a last desperate blow for freedom. In 1638 they fortified an old castle in Shimabara and raised the flag of revolt. After a two-months' siege they were compelled to surrender, and thirty-seven thousand were massacred. This was their expiring effort. The Christianity that Rome had presented to the Japanese appeared to have become extinct. It is said that over the ruins of their castle was placed a stone with this inscription: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the Great God of all, if he violate this command, shall pay for it with his head." It has been thought by some that by "the Christians' God" was intended either Christ or the Pope.

4. *Christianity not Wholly Destroyed.*—After these events, as Dr. Griffis says, the name of Christ came to be regarded as "the synonym of sorcery, sedition, and all that was hostile to the purity of the home and the peace of society. . . . Christianity was remembered only as an awful scar on the national annals. No vestiges were supposed to be left of it, and no knowledge of its tenets was held, save by a very few scholars in Yedo, trained experts, who were kept, as a sort of spiritual bloodhounds, to scent out the adherents of the accursed creed."

Yet the historical facts show that it was not wholly stamped out. A special police commission was organized, called "The Christian Inquiry," and every year the Buddhist priest had to report to the commissioners that no Christians were to be found among his parishioners. At the entrance to every city and village was a place where certain laws were posted, among them being one that prohibited belief in the hated religion. High rewards were offered to those giving information against those who violated this law. Suspected persons were compelled to trample on pictures or images of Christ. In some parts of the country it was the custom for the whole population once a year to take part in the ceremony of trampling on a cross. Now and then a stray Christian would be detected and sent into exile. As late as 1829 six men

and an old woman are said to have been crucified at Osaka. Yet, as we shall see in a later chapter, it was found, when the country was re-opened to foreigners, that through the long years many descendants of the ancient Christians retained a knowledge of the faith as it had been handed down from one generation to another.

VI

The Locking and the Unlocking

I. A Closed Nation.—1. *Results of Foreign Intercourse.*—For two hundred and thirty years Japan was closed to the outer world. By the century of intercourse with European nations she had gained the knowledge of gunpowder, firearms, and tobacco, the enrichment of her language by a few foreign words, some additions to her familiar forms of disease, and an inveterate hatred of Christianity. Content with these acquirements and desiring no more, she retired from public gaze.

2. *The Doors Closed.*—In 1624 all foreigners except Dutch and Chinese were banished from Japan. At the same time, the Japanese were forbidden to leave the country, and all vessels fitted for long voyages were destroyed. It is manifest that these edicts were directed especially against communication with Roman Catholic nations. The English were not in question. Their share in the trade had been small. The first Englishman to enter the country, Will Adams, did not land until fifty years after Xavier. He came as the pilot of a Dutch fleet, and, becoming the trusted adviser of the Shogun Ieyasu, spent the remainder of his life in the country. The first English ship reached Japan only twelve years before the decree of expulsion, and ere the decree was issued the English traders had left the country.

3. *The Dutch Merchants.*—Even the Dutch had to submit to very humiliating terms. They were confined to a little artificial islet, 600 feet by 200, in Nagasaki harbor, called Deshima, and a strong Japanese guard always held the small bridge connecting it with the mainland. Only one ship was allowed to come to this settlement in six months, and when it arrived two water-gates were opened for its admission, which remained closed at all other times.

TOMB OF IEYASU AT NIKKO (see page 55)

METHODIST CHURCH ON DESHIMA, NAGASAKI

Once in four years the Dutch Commissioner had to go to Yedo, bearing the costly gifts required as tribute from the foreigners.

Why were the Dutch exempted from the laws that shut out other Europeans? In the first place, the government considered that it owed to them the discovery of the Jesuit plots. One of their vessels intercepted a letter to the King of Portugal asking for troops to effect a revolution, and they eagerly seized the opportunity to discredit their Portuguese rivals. Roman Catholic writers claim that this letter was forged. In the second place, the Dutch carefully abstained from all profession of Christianity, as is acknowledged by their own historian Kaempfer. One of them, being taxed with his belief, replied, "No, I am not a Christian; I am a Dutchman." It has been asserted but also vehemently denied that they even consented to trample on the cross.

II. **Attempts to Open Japan.**—1. At long intervals efforts were made by different nations to gain an entrance into Japan. A vessel sent by Charles II. was not allowed to trade because the Dutch had informed the Japanese authorities that Charles had married the daughter of the King of Portugal. Russia made efforts to get into Japan at the beginning of this century, but without success; afterward she seized some of the northern islands that had been part of the Japanese Empire. Various other attempts to lead the country out of its seclusion were made by America and by European nations.

2. One of the most interesting efforts to this end was a private enterprise in the year 1837. Several Japanese sailors who had been wrecked and rescued were sent to China, where they came under the care of Dr. Gützlaff, a German missionary. It was determined to make an effort to return the men to their homes, it being believed that the nature of the errand would secure a courteous reception and that thus an opening might be made for trade and missions. An American firm in China fitted out the ship Morrison, and everything possible was done to insure a peaceful reception. Much to the disappointment of all, the vessel was fired upon in the two ports that it entered; for the Japanese were averse to having anything to do with foreigners, and their laws forbade

the return of any of their own people who had once left the country.

III. **The Opening.**—1. *The American Expedition.*—It was reserved for the United States to open the doors that had so long been closed. On July 8, 1853, the American squadron, commanded by Commodore Perry, anchored off Uraga, at the mouth of the Gulf of Yedo. A Japanese official went off to the flagship, but the Commodore was determined to negotiate only with authorities of the highest rank, and the official was informed that the President of the United States had sent a letter for the Emperor of Japan, but that it could be delivered only to a functionary properly qualified to receive it. He replied that the laws of Japan prohibited any communication with foreigners except at the port of Nagasaki, and that the squadron must go there. This was exactly what Commodore Perry did not mean to do. To go away hundreds of miles from Yedo and humbly knock at the little wicket-gate at which so many indignities had been inflicted on the Dutch would entirely defeat his purpose. Ultimately the quiet but resolute courtesy of the Commodore prevailed, and a noble of high rank was sent to receive the letter. The Commodore was content to take one step at a time, and, having delivered the document with all possible ceremony, he sailed away from Japan.

Eight months afterward he came back again with a more powerful squadron than before, to conclude a formal treaty. Lengthened negotiations followed with the officers of the Shogun, whom the Americans supposed to be the "temporal Emperor." The Japanese strove hard to confine their new friends to Nagasaki, but nothing would move the Commodore from his purpose, and on March 31, 1854, a treaty was duly signed and sealed, which opened two ports—viz.: Shimoda, 100 miles south of Yedo, and Hakodate, in Yezo—to American trade. Shimoda was soon afterward destroyed by an earthquake, and a few years later Yokohama was opened instead.

2. *Treaties with European Nations.*—Other nations were not slow to claim similar advantages, but it was only under pressure that the Japanese granted them. Russia succeeded in getting a treaty signed, as did Holland in procuring the withdrawal of some of the restric-

tions under which her merchants had labored at Deshima. A treaty was also negotiated by a representative of Great Britain, but it was never ratified. All concessions were at this time refused to France and Portugal, obviously because they were Roman Catholic nations.

3. *The Treaties of 1858.*—The early treaties, though giving foreigners but few privileges, opened the way for gaining still more. In 1858 Townsend Harris, representing the United States, succeeded, after long and patient labors, in negotiating a new treaty, which was followed a few weeks later by a similar one with England, arranged by Lord Elgin. These treaties for the first time permitted citizens of the nations concerned to reside in certain ports of Japan. Hakodate, Kanagawa, and Nagasaki were to be opened to them in 1859, while Hiogo, Osaka, and Niigata were to be available at a later date. Other important concessions were granted. These treaties were followed by similar ones with France and other nations.

4. *Attacks upon Foreigners.*—Thus far bloodless victories seemed to have been gained, but not without bloodshed were the fruits reaped. As soon as the ports were opened for residence, merchants hastened to commence business, and the Japanese, both rulers and people, appeared eager for friendly and mutually profitable intercourse; but the turbulent samurai resented the admission of strangers to their sacred soil, and a succession of outrages kept the foreign communities in a state of alarm for several years. In particular, the American Secretary of Legation was assassinated in 1861; in the same year a desperate assault was made on the house occupied by the British Legation, some members of which were badly wounded; in 1862 an English gentleman, Mr. Richardson, was murdered on the highroad; in 1863 some new buildings for the British Legation were blown up, and in 1864 two English officers were assassinated at Kamakura.

5. *The Bombardment of Kagoshima and Shimonoseki.*—The parties concerned in these outrages were in some cases punished by the Shogun's government, and indemnities paid; but for Mr. Richardson's death it disclaimed responsibility, as the murderers belonged to the powerful Satsuma clan, whose regent refused reparation and set the Shogun at defiance. The British fleet accordingly

sailed to the south end of Kyushu and bombarded the chief city of Satsuma, Kagoshima, the place where Xavier had landed. In the following year the guns of another great feudal chief, the Prince of Choshu, fired upon foreign vessels passing through the Straits of Shimonoseki at the western entrance to the Inland Sea. Accordingly, an allied fleet, made up of English, French, Dutch, and American vessels, bombarded his forts and destroyed them. These two actions made a lively impression upon the Japanese. The Satsuma and Choshu clans, having learned from experience how little prepared they were to contend against foreigners, became leaders in the movement for closer intercourse with western nations in order to receive instruction in the arts that had made them so powerful.

6. *The Emperor Ratifies the Treaties.*—The Shogunate had assented to the treaties on its own authority. As a result, it found itself in a very perplexing position. The nobles at Kyoto induced the Emperor to send word that the foreigners must be driven from the country. The officials in Yedo knew how impossible it would be to do this, but they could not openly disobey the Emperor. They adopted a temporizing policy, on the one hand assuring the Emperor that his orders would be carried out, while, on the other, they found themselves brought, willingly or unwillingly, into closer relations with the foreigners. At last it became apparent to the latter that the Shogun was not the sovereign ruler of the empire, even in things temporal, that the Mikado had not sanctioned what had been done, and that the great daimyos were much enraged at having been ignored in the matter. The latter at first objected to the admission of foreigners; then, when they saw the advantages of extended trade, they objected equally because the Shogun had opened only ports over which he had direct control and from whose opening they received no profit. This new attitude, joined with other influences, led, in 1865, to a ratification of the treaties by the Emperor himself. The seclusion of centuries was over, and Japan came forth into the new and strange experiences that lay before her.

VII

The Revolution

I. What It Was.—The year 1868 in Japan was the year of one of the most astonishing revolutions in the history of the world. What was this Revolution? It was (1) the abolition of the Shogunate after it had lasted, with slight interruptions, for seven hundred years; (2) the resumption by the Emperor of the reins of government; (3) the voluntary surrender by the daimyos of their feudal powers and privileges into the hands of the central government; (4) the adoption of the European system of departments of state with a responsible minister at the head of each. It was a radical and thorough change from feudalism to imperialism, and the first step toward constitutional government.

II. **Its Progress.**—1. *Preparatory Agitation.*—This Revolution, though to outsiders it appeared sudden and seemed to be an immediate consequence of the opening of Japan to foreign nations, was in reality the crisis and consummation of a long period of silent preparation for change. For a century and more the jealousy of the daimyos at the exclusive power wielded by the Shogun, who was properly only one of themselves, had been growing more and more restive, and at the same time an important intellectual movement was fashioning the political views of the educated classes. A revival of Chinese learning, which sprang up at the end of the seventeenth century, imbued the Japanese mind with the ethics of Confucius, from which they derived lofty ideas of the reverence due to the sovereign. The publication, in 1715, of the Dai Nihon Shi, the great history already mentioned, whose central purpose was to exalt the sole authority of the Mikado, powerfully stimulated the development of these ideas. A revival of Shintoism helped the movement.

The study of the old Shinto books showed that the Mikado had anciently been revered as the representative of the gods; and when the Revolution came a cry arose for the abolition of Buddhism, which was identified with the Shogunate.

2. *Effect of the Foreign Treaties.*—The detailed history of the Revolution cannot be given here. The foreign treaties were undoubtedly the immediate occasion of it. The Shogun who signed them died shortly after, under suspicious circumstances. His successor being a minor, there was appointed as regent an energetic and progressive man, who strongly favored foreign intercourse. He was soon assassinated, and his head was exhibited, with a placard inscribed, "This is the head of a traitor who has violated the most sacred law of Japan." Then ensued a state of confusion, the Shogun's Council continuing to conduct foreign affairs, but defied at home by the daimyos. The young Shogun died in 1866, but not before he had at last obtained the Mikado's acceptance of the treaties. The daimyos, as intimated in the preceding chapter, were beginning to see that Japan would gain and not lose by foreign intercourse; and the Regent of Satsuma had already, despite the law that then prohibited Japanese from going abroad, sent young men to visit Europe and America. The new Shogun, Keiki, entered into intrigues with the envoys of Napoleon III., hoping to make France his ally in the impending struggle. Thus both parties were now seeking foreign intercourse, and the Revolution, which began with the cry, "Expel the foreigners," ended by admitting them more freely. The Satsuma men who had visited Europe returned with open eyes and high hopes, just in time to guide the empire at the crisis of its change, which was now imminent.

3. *Resignation of the Shogun.*—The new Shogun had scarcely assumed power when the Emperor died, February 3, 1867. His successor, Mutsuhito, being a young man, the party of progress seized the opportunity to push their designs. They persuaded Keiki, a timid and vacillating man, to resign the Shogunate; and then, to insure complete success, on January 3, 1868, they seized the palace at Kyoto and proceeded to administer the government in the name of the Emperor. Civil war ensued; but, in

a desperate battle fought at Fushimi, near Kyoto, which lasted three days, the Shogun's army was totally defeated; and, although the northern clans continued the contest on their own ground, the Imperial forces were everywhere victorious. Within a few months the young Emperor was the undisputed ruler of all Japan. Keiki himself submitted at once and was allowed to live in retirement. Equal clemency was shown even to the leaders who held out longer, and the very last to lay down his arms, a noble named Enomoto, soon afterward became Japanese envoy at the court of St. Petersburg, and since then has held other high offices.

4. *The Emperor's Oath.*—The young Emperor was now brought forth from behind the screen of ages, and took his place as head of the State. In the presence of feudal lords and court nobles he took an oath by which he promised that "a deliberative assembly should be formed; all measures should be decided by public opinion; the uncivilized customs of former years should be broken through; the impartiality and justice displayed in the workings of nature should be adopted as a basis of action; while intellect and learning should be sought throughout the world in order to establish the foundations of the empire."

5. *Transfer of the Capital.*—In the eyes of the people, the outward and visible sign of the change was the transfer of the capital from Kyoto to Yedo. For nearly three centuries Yedo had been the seat of the executive government, but Kyoto was the sacred imperial city. During the progress of the revolution, Yedo, being identified with the falling cause, became much discredited, and the population was rapidly diminishing. For the Emperor, after centuries of seclusion at Kyoto, to come forth and set up his throne at Yedo before the world, was a token that a new era had indeed begun. To emphasize the change, the name of the city was changed to Tokyo (meaning Eastern Capital). The Emperor entered it in state on November 26, 1868.

6. *The End of Feudalism.*—Then followed a still more remarkable phase of the Revolution. It was made clear to the victorious daimyos, under the influence of the men who had seen Western civilization, that the weak point in

the Japanese polity was their own feudal power; that semi-independent principalities were an anachronism; and that, if the Mikado was to reign over a mighty and united empire, a centralized government was essential. In the enthusiastic tide of patriotism personal interests were swept aside, and the leading daimyos, to enable their country—so said their public manifesto—"to take its place side by side with the other countries of the world," voluntarily surrendered the whole of their feudal rights, lands, and revenues into the hands of the Imperial Government, and took the position of private gentlemen. Their retainers were exhorted to give their entire allegiance directly to the Emperor, and the clans became absorbed in the nation. In the very same year that the petty kings and princes of Germany crowned King William of Prussia Emperor at Versailles, the princes and nobles of Japan assembled in solemn council at Tokyo, and bowed their heads in submission to the Mikado as his Prime Minister read out the Imperial decree abolishing feudalism. Truly, it was a wonderful spectacle.

Some writers, however, have rather overdrawn the picture. In many of the clans the power of the daimyos had passed into the hands of their leading retainers. The change tended to increase the importance of these retainers, and in many cases it was they who had most influence in bringing about the resignation of their masters. To the latter the change did not at first mean so much as might be supposed. In public estimation they were still looked upon as chiefs to be honored by their old retainers and reverenced by the peasantry. The most efficient became governors, under the Imperial Government, of the provinces formerly their feudal domains. Life pensions, afterward redeemed by government bonds, were granted to them and their retainers, a heavy burden being thus imposed upon the finances of the country.

VIII

New Japan

I. Changed Attitude toward Western Civilization.—1. *Employment of Foreign Instructors.*—The restoration of power to the Emperor was accompanied by a great change in the attitude of the nation toward Western ideas. The country realized that during its long isolation it had fallen behind the nations of the West. For a time, at least, it was necessary to become the pupil of those who had been called barbarians. Some thought that this tutelage need last only until they had sufficiently learned the military arts of Europe to drive the foreigners from the sacred soil of Japan. Others were more far-sighted and desired their country to receive all that the West could teach. The new government invited foreigners to come and give the needed instruction. Europeans and Americans were employed to drill the army, open mines, and establish new industries. Others became teachers of language and science.

2. *Changes Introduced.*—After the abolition of feudalism the changes proceeded at a greatly accelerated rate. The year 1872 is memorable in the annals of Japan as a year of extraordinary progress. The Army, Navy, and Civil Service were entirely reconstructed; the Imperial Mint at Osaka was opened and a new coinage introduced; the Educational Department, established in 1871, largely extended its operations under an enlightened minister, and a University was established at Tokyo; the Post Office was organized, runners being employed who, by connections, could cover 125 miles a day; an Industrial Exhibition was held in the sacred city of Kyoto; and, on June 12th, the first railway in Japan was opened, from Tokyo to Yokohama, a distance of eighteen miles.

Nor were the changes all material in character. Many

moral reforms were inaugurated. The *eta*, the pariahs of Japan, were admitted to citizenship; the two-sworded men lost their exclusive privileges; important regulations relating to marriage were framed; and, above all, a move was made toward the toleration of Christianity, of which more hereafter. On June 28th, the young Emperor set out on a tour of inspection through his dominions. On New Year's day of 1873 the calendar of the Western world was adopted, the years, however, being reckoned from the traditional accession of the first Mikado, or from the new period inaugurated at the Revolution and called Meiji, so that 1873 was the year 2533 of the Empire and the 6th of Meiji.

3. *An Embassy Sent to the West.*—Meanwhile, in December, 1871, Japan ratified her entrance into the comity of nations by sending to America and Europe an embassy of nobles and ministers of high rank. It was headed by Iwakura, the Minister of Foreign Affairs and one of the most enlightened men of the progressive party. Though the Shogunate had sent its representatives abroad, this was the first Imperial embassy to the West. It failed to obtain a desired revision of the treaties, but many things were learned in Western lands that had a great influence upon the future of Japan.

II. **Later Changes.**—1. *Political.*—The last quarter of a century has been a period of great progress. In the government established immediately after the Revolution of 1868 the supreme legislative and executive power had been vested in the Privy Council, which, besides the Emperor, consisted of three chief Ministers of State and a number of Privy Councillors. Immediately subordinated to the Privy Council were the Ministries or Departments of State. This was only a transition government; for, as already noted, when the Emperor assumed the reins of power, he solemnly promised that "a deliberative assembly should be formed" and all measures decided by public opinion. The first steps in this direction were taken in 1875 by creating a deliberative assembly composed of the governors of provinces, who were to consult and advise on measures relating to administrative matters of general application, and by establishing a House of Senators to discuss and decide upon measures of new legislation or for the revision of existing laws.

ators to discuss and decide upon measures of new legislation or for the revision of existing laws.

There was a still more decided onward movement in 1877, when provincial representative assemblies were called into existence. The discussion of questions of local taxation and of matters of local interest to be pressed upon the central government did much to make the people conscious of their power, to show them the value of representative government, and to educate them for it. The press, platform, and debating club, both before and since, contributed toward forming public opinion on the subject; and in December, 1881, the Emperor, yielding to its pressure, definitely promised to establish a Parliament in 1890. In 1884 the system of nobility was modified to suit the altered circumstances of the country, and many who had rendered distinguished service were made marquises, viscounts, barons, etc. Thus the way was prepared for forming a House of Peers in 1890.

In anticipation of the coming change, the government was reorganized in December, 1885. This was no mere redistribution of offices, but a complete reconstruction of the governmental system. Not only were men of the old court party removed from office and young men educated abroad called to fill the highest posts, but "the triple Premiership, Privy Council, and Ministries" were abolished, a Cabinet, formed after European models, taking their place.

In 1889 the Emperor granted a written Constitution to the people, and the first Parliament met in 1890.

2. *Educational, Material, and Social Changes.*—Progress has not been confined to methods of government. There has been a great *intellectual awakening.* The newspaper press has gone on developing in intelligence and power in spite of the stringent regulations that existed for several years and led to the imprisonment of so many persons that it is said some periodicals employed a man as nominal editor whose only duty was to go to prison whenever an indiscreet utterance of the journal made this necessary. These press laws have now been repealed. In 1894 there were 814 periodicals, with a circulation for the year of 357,735,426. The fact that 518 new serial publi-

cations appeared and 506 ceased publication during that year shows how short-lived are most of the periodicals. During 1894, 8,962 books in single volumes and 18,831 numbers of serial works were published. Education has made rapid strides. The Massachusetts system of public schools was adopted as a model for Japan, but has been somewhat modified, among other things a fee being collected from the pupils. There were, in 1894, 24,046 primary schools, eighty-four "ordinary middle" schools, seven higher schools, and one university. A second university has since been established. There are also many technical schools under the care of the government, and numerous private schools of various grades.

Reference has already been made to the railroads, steamships, and telegraphs of the country. Manufactures of various kinds have been introduced. Many new forms of industry were at first inaugurated by the government or aided by it, but there is now little need for such fostering care.

The *social changes* that have grown out of contact with Western nations are too numerous for mention. They have been felt in almost every department of life. Fifteen years ago the country was in the midst of a great wave of enthusiasm for the introduction of Western customs. Officials and men of wealth adopted the European dress, and their wives began to do the same. This outward change was fostered by the government, and partly for political reasons, it being said that, so long as the Japanese retained their national costume, they were treated by foreigners as Asiatics, but the adoption of the European dress led to the wearers being treated as equals, and thus it would be easier to induce Western nations to consent to such a revision of treaties as was desired by the Japanese. Dancing in foreign style, balls, concerts, dramatic entertainments were taken up by fashionable people.

There soon came a reaction. The men had found the European garments so much more convenient that they were retained, but the women laid aside the bonnet, the dress, and the tight shoes, that they might resume the national costume; and the foreign amusements and accomplishments that had once been sought with so much

avidity now fell into disfavor. In many particulars the movement for rejecting foreign customs triumphed for awhile, but probably there has been no time when, consciously or unconsciously, the Japanese have not been yielding to influences that are affecting their modes of life.

One instance of accepting the customs of Christendom was the adoption of Sunday as a *day of rest* in government offices and schools. This change from an old system, by which one day in five was to some extent a holiday, was made in 1876, because many Europeans engaged in various departments refused, from whatever motives, to work on Sundays. The holiday is not observed by many business houses, but the freedom of officials, teachers, and students on that day has been a help to Christian work.

III. **The Satsuma Rebellion.**—The progress of which we have been speaking has not been effected without difficulty and turmoil. Disaffection repeatedly showed itself among the samurai after they were dispossessed of their privileges, and more than once open insurrection broke out. The Satsuma Rebellion of 1877, especially, was a most serious affair, and demands a brief notice.

1. *Satsuma.*—Satsuma is in the southern part of Kyushu. Its daimyo was the most powerful, and almost the richest, of the feudal chiefs, and certainly the most independent. The *de facto* chief, Shimazu Saburo, who had acted for his son, the nominal head of the clan, but a minor, since 1858, played a leading part in the Revolution. It was he whose retainers killed Mr. Richardson in 1862; it was he whose city, Kagoshima, was bombarded by the English; it was he who led the attack on the Shogunate. Among his leading retainers were Saigo and Okubo, who, under the new government of the Emperor, became respectively Commander-in-chief and Minister of Finance.

2. *Disaffection of the Satsuma Men.*—Within a year after the Revolution divergencies of opinion began to appear in the Cabinet. The Prime Minister and Vice-Prime Minister, Sanjo and Iwakura, headed the progressive party, and were supported by Okubo and other Satsuma men; while Shimazu—who held no post, but had great influence—and Saigo were unwilling to go farther than they had already gone, and exhibited reactionary

tendencies. In particular, the two latter advocated the old rights of the samurai and endeavored, in 1873, to force Japan into a war with Korea, hoping that by gaining military glory the two-sworded men would recover their former pre-eminence. Iwakura and Okubo, having been in Europe and America, had learned the advantages of peace, and their views prevailed in the government, although, as a kind of sop to the discontented samurai, an expedition was undertaken in 1874 to Formosa, to punish the people of that island for some outrages on shipwrecked Japanese. Saigo retired from the ministry, and Shimazu presented to the Emperor a solemn protest against twenty specified innovations contrary to national usage, one of which was "the engagement of foreigners for the service of the state, and the adoption of their ideas," and another, "the non-prohibition of the extension of evil doctrines"—*i.e.*, Christianity. No attention was paid to this memorial, and when, in 1876, the carrying of two swords was forbidden, Shimazu acknowledged the impossibility of realizing his dream, and retired from the political arena.

3. *The Rebellion.*—Saigo was not so easily overcome. In view of a possible contest, he and his followers carried on the manufacture of arms at Kagoshima on their own account, and gradually perfected a military organization for the overthrow of the government, all being done nominally for the Emperor, though in avowed opposition to his ministers. At length, in February, 1877, civil war broke out. A desperate conflict ensued, which desolated Kyushu for seven months. It ended in the defeat of Saigo. On September 24th he and the remnant of his personal followers were surrounded and overpowered. He was one of the first to fall wounded to the ground, when one of his lieutenants, true to the ancient custom of Japan, cut off his chief's head with a single blow of his heavy sword, and then slew himself by *hara-kiri.* The suppression of the rebellion greatly strengthened the government, but it did not give universal satisfaction. Thousands of people visited the grave of Saigo, and a popular belief at the time of his death was that his spirit had taken up its abode in the planet Mars, while those of his followers inhabited a new race of frogs which was said to have appeared in Kyushu.

IV. **The War with China.**—1. The decisive victory gained in the war with China during 1894-5 has raised Japan to a new position among the nations of the East. The contest arose from China's unwillingness to acknowledge the independence of Korea, and her alleged violation of agreements that had been made with Japan concerning that kingdom. Though Japan was victorious, the combined interference of Russia, France, and Germany prevented her from retaining the territory that she had conquered in Northern China. She received instead a large indemnity, and was allowed to keep Formosa, which had been occupied by Japanese soldiers. The necessity of yielding to the demands of the three European nations was felt by the Japanese to be a humiliation, and there was much bitterness, especially against Russia.

2. Some of the results of the war as regards Japan itself are thus described by Dr. D. C. Greene: "It gave a new impetus to almost every department of secular life. It was natural, in view of the large indemnity secured from China, that the army and navy should be pushed forward as rapidly as possible, in order that she might claim to be the dominant power in Eastern Asia. This undue emphasis is much to be regretted, because it can hardly fail to stimulate the military spirit to a degree not merely harmful to Japan, but also to the world. Still, it cannot be denied that the extraordinary development of the national consciousness, which is directly traceable to the experiences of the past three years, has been, on the whole, healthful. Some of its manifestations have been unhappy, and some of the claims put forth have been extravagant; but there has been abundant evidence of vigorous life, which we may well trust to assert itself against the more or less morbid features incident to the excitements of these stirring times."

V. **Revision of the Treaties.**—1. Japan had for years attempted to gain the consent of Western nations for a revision of treaties. Those that had been made in 1858 and the following years restricted the rights of Japan in regard to the duties imposed on imports, and also provided for a system of extra-territoriality, by which foreigners charged with crime were tried in the consular courts of their own nationality. The different Ministers for For-

eign Affairs had labored hard to effect a change; long conferences were held with the representatives of Western nations; various drafts were prepared; "treaty revision" was for years a subject for discussion in newspapers, chambers of commerce, and missionary conferences, and several cabinets went out of office because of failure to bring about what the nation desired.

2. The United States had for a long time been ready to grant a revision, but the consent of all the nations was necessary. At last, in 1894, the country was rejoiced to learn that a treaty had been signed with Great Britain, which granted, after July, 1899, judicial and tariff autonomy to Japan. Upon the other hand, British subjects were, after the same date, to be permitted to travel, reside, and carry on business in the interior. Similar treaties have since been negotiated with other nations, so that July, 1899, bids fair to mark an important date in Japan's history. At that time she finds herself received as an equal into the sisterhood of nations.

IX

Modern Missions

I. Interest concerning Japan before Its Re-opening.—Even before Japan entered into treaty relations with Western lands, the eyes of those who were interested in the extension of Christianity turned toward this mysterious country and longed to see its closed doors thrown open for the entrance of the Gospel.

A. Among Roman Catholics.—1. *Ecclesiastical Appointments.*—The Roman Catholic Church could not forget the past successes of its missionaries nor cease to pray that the land consecrated by the blood of so many martyrs might witness a renewal of the great triumphs won by the Jesuits. On some of the missionary bishops sent to Asiatic countries by the *Société des Missions Étrangères,* the greatest foreign missionary society of the Roman Church, was bestowed the barren title of Vicars Apostolic of Japan.

2. *Sidotti.*—An Italian Jesuit, named Sidotti, who, as a youth, had become intensely interested in Japan, resolved that he would attempt to enter the country. Going to Manila, he spent some time in studying the Japanese language. At last, in 1709, he persuaded a captain to take him to the southern part of Kyushu, where he was set ashore by a small boat and then left alone—one man against a nation. He was soon discovered, and, though his pronunciation was very imperfect, managed to hold some slight communication with the officers who arrested him. He was finally taken to Yedo, where he was put under the care of an official, who closely questioned him concerning foreign lands and his object in coming to Japan. In one of the buildings connected with his place of confinement lived an old man and woman who had long before been arrested as Christians and had recanted. Sidotti had the joy of leading them to a renewal of their

faith; but, though he lived on as a prisoner for many years, probably dying a natural death, there is nothing to show that there were other visible results of his self-sacrificing devotion.

3. *Missionaries in Loochoo.*—The interest of Roman Catholics was freshly aroused in 1831, when twenty Japanese sailors, wrecked on the shores of the Philippine Islands, were found to have in their possession Christian medals, which they regarded with great reverence, saying that they had been handed down to them from their ancestors. Not far from this time partially successful attempts were made to send catechists to Japan, but it is not known whether they were able to accomplish anything. In 1844 a naval vessel of France, which, like other European nations, was seeking a way to open Japan, carried to Loochoo a priest named M. Forcade and a native catechist. Negotiations were opened with the King, who permitted them to remain. They were, however, kept under constant surveillance. "I was barely allowed," wrote M. Forcade, "to take a little exercise on the sand or mud by the seashore, and even then I might not go alone. I was surrounded by the inevitable mandarins, preceded by satellites armed with bamboos to strike the poor people and drive off any passers-by, which was naturally calculated to render me an object of odium." The Japanese Government, which claimed authority over Loochoo, demanded that the missionaries be put to death, and it is said to be largely owing to the representations of the Dutch resident at Nagasaki that they were unmolested. Other priests joined them, and, to some extent, they were less hampered, "but, as regards evangelical work, all they could possibly achieve was to baptize a few babies at the point of death and also a few old people."

B. Among Protestants.—1. *Contributions for Work in Japan.*—Protestants were not unmindful of the distant land. One act of faith on the part of Christians is worthy of record. About the year 1827 a Christian merchant, residing in Brookline, Mass., invited a few friends to meet at his house that they might pray for the conversion of the world. At the first meeting, when it was proposed that a contribution be made, the question arose about how the money should be used. On the table was a Japanese

basket that had been brought from the East by one of the merchant's ships. Taking it in his hand, he proposed that they contribute money for missionary work in Japan. The proposal, which seems strange when we remember what was then the condition of Japan, was adopted. In a few years over $600 had been collected, and by the time the American Board commenced its work in Japan this money, which had been committed to its care, amounted, with accrued interest, to over $4,000.

2. *Dr. Bettelheim in Loochoo.*—The kindly treatment accorded by the Loochooans to sailors visiting their islands led certain officers of the British navy to feel such an interest in their behalf that they formed among themselves a missionary society for the purpose of sending the Gospel to Loochoo. Dr. Bettelheim, a converted Jew, a physician, reached the Islands in 1846. He met with opposition similar to that encountered by the French priests. Though at first the people gathered about him and gladly received his tracts, the officers caused the latter to be gathered up and returned to him. After awhile they compelled people to leave the streets through which he passed, and to shut up their houses so as to prevent his entrance. At least three persons are said to have been baptized by him, notwithstanding the difficulties under which he labored.

3. *Translation of the Scriptures.*—Though the living preacher was excluded from Japan, it was hoped that some way might be found for the entrance of the printed Word. Through the knowledge of the language obtained by the Dutch merchants and from shipwrecked sailors, something could be learned that made it possible to prepare very imperfect translations of portions of the Bible. Dr. S. Wells Williams says of some of the Japanese who were brought back to Macao after the unsuccessful expedition of the Morrison: "Two remained with Mr. Gützlaff for many years, and two worked in my printing office at Macao. These four aided us in getting some knowledge of their language, so that between us the books of Genesis and Matthew, and the Gospel and Epistles of John were done into Japanese for their instruction." Dr. Bettelheim also attempted similar work, and some of it was printed.

4. *The American Expedition.*—Though Commodore

Perry's errand was political and commercial, he was not oblivious to the fact that a successful accomplishment of his task would result in opening the country to Christianity. The first Sunday spent in Japanese waters was a time when the people were taught something of our religion; for when several officials came off from shore and expected to be received on board, the officers on duty courteously told them that the day was one which Americans used for the worship of God, and that, in order to preserve due quiet, no visitors would be received. When the time came for morning service Commodore Perry caused the One Hundredth Psalm to be sung:

"Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, He can destroy."

It was America's summons to the hermit nation that, in coming out from its long seclusion, it should receive not merely the material civilization of the West, but also that it should learn to know and worship the God of Nations. Among those connected with Perry's Expedition were some who earnestly hoped that it might prepare the way for missions, and they improved all opportunities to learn what they could of the land in order that they might know what could be done for its evangelization. Dr. S. Wells Williams, who had been a missionary in China, was one of the interpreters of the Expedition. As we have already seen, he had before this attempted to translate portions of the Scriptures into Japanese. Among the marines was a young man who had enlisted for the purpose of learning about the land where he hoped that he could afterward engage in religious work. His good behavior and a special service rendered while the Expedition was at the Loochoo Islands won from Commodore Perry extra opportunities to go on shore. The knowledge thus gained he afterward utilized in a way that led to the establishment of the work of the American Baptist Free Missionary Society.

II. Missionary Work.—When friends of missions

learned that Commodore Perry had succeeded in negotiating a treaty with Japan, new interest was aroused in the evangelization of the land. It was as yet, however, impossible to commence any direct work, since the American treaty and those soon after secured by other nations did not permit the residence of foreigners. Though, after the treaties of 1858, Protestant missionaries were the foremost to enter the country, it will be more convenient to consider first the work done by others.

A. Roman Catholic Missions.—1. *The First Missionaries.*—As soon as the French had negotiated a treaty with Japan, priests were sent to the country, nominally to attend to the spiritual wants of European Catholics. Chapels were erected at Yokohama and Nagasaki. That of the former city was dedicated in January, 1862, and was daily visited by many Japanese drawn thither by curiosity. To these visitors the priests tried to explain the meaning of the pictures upon the walls. The officials soon took notice of these occurrences and arrested about fifty of the people who had visited the chapel. One of the priests wrote: "Immediately the panic spreads in all directions, the news of the persecution is confirmed, and the strangers in the land are everywhere agitated. Our church is deserted." When the French representative called the attention of the Governor to these events, the latter replied that the Japanese must suffer the penalty for violating the law of the country. It was in the same year, 1862, that Pius IX. proclaimed the canonization of the "Twenty-six Martyrs of Japan," who had been crucified at Nagasaki in 1597.

2. *The Discovery of Christians.*—In 1865 a fine church was dedicated, in Nagasaki, to the "Twenty-six Martyrs." It was in the charge of M. Petitjean, a priest who had spent several years in Loochoo, and from thence come to Japan. It was in this church that there occurred a striking event, which filled his heart with joy, encouraged the Roman Catholic workers, and was followed by momentous consequences. The story is best told in his own words:

"Scarce a month had elapsed since the benediction of the church at Nagasaki. On March 17, 1865, about half-past twelve, some fifteen persons were standing at the church door. Urged,

no doubt, by my angel guardian, I went up and opened the door. I had scarce time to say a *Pater* when three women, between fifty and sixty years of age, knelt down beside me and said, in a low voice, placing their hands upon their hearts :

"The hearts of all of us here do not differ from yours."

"Indeed!" I exclaimed. "Whence do you come?"

They mentioned their village, adding: "At home everybody is the same as we are!"

Blessed be Thou, O, my God! for all the happiness which filled my soul. What a compensation for five years of barren ministry!

The women continued to talk with him in a way that showed they had considerable knowledge of Christianity, and they had many inquiries to make of the priest.

In the midst of this volley of questions footsteps were heard; immediately all dispersed. But soon as the new-comers were recognized, all returned, laughing at their fright.

"They are people of our village," they said. "They have the same hearts as we have."

However, we had to separate for fear of awakening the suspicions of the officials whose visit I feared. On Maundy Thursday and Good Friday, April 13 and 14, 1,500 people visited the church of Nagasaki. The presbytery was invaded; the faithful took the opportunity to satisfy their devotion before the crucifix and the statues of Our Lady. During the early days of May the missioners learned of the existence of 2,500 Christians scattered in the neighborhood of the city. On May 15 there arrived delegates from an island not very far from here. After a short interview we dismissed them, detaining only the Catechist and the leader of the pilgrimage. The Catechist, named Peter, gave us the most valuable information. Let me first say that his formula for baptism does not differ at all from ours, and that he pronounces it very distinctly. He declares that there are many Christians left up and down all over Japan. He cited in particular one place where there are over 1,000 Christian families.

3. *Persecutions.*—The coming of so many people to the church and the reports of what was happening soon attracted the attention of the officials. It was not long before arrests were made. The persecution which then commenced reached its height in 1869. Some of the Christians were tortured, beaten, or cast into prison. Thousands were sent into exile, being scattered among different provinces, and in many cases being forced to hard labor in the mines. "It is calculated," says a Ro-

man Catholic writer, "that, between 1868 and 1873, from 6,000 to 8,000 Christians were torn from their families, deported, and subjected to cruel tortures, so that nearly 2,000 died in prison."

Though European and American sea-captains were willing, for the sake of gain, to transport these unfortunate people to their places of exile, the official representatives of Western nations, Catholic and Protestant alike, united in protesting against what was being done, saying that Japan, in punishing people simply because of their belief in Christianity, was throwing dishonor upon the Christian nations with which Japan had made treaties. At first these protests were of no avail. Mr. Long, who was then United States Minister, says: "After all our arguments had been used we were finally told by Mr. Iwakura that this government rested upon the Shinto faith, which taught the divinity of the Mikado, that the propagation of the Christian faith and religion tended to dispel that belief, and that consequently it was the resolve of this government to resist its propagation as they would resist the advance of an invading army." The continued protests of the ministers, aided by the course of events, at last led to a cessation of these persecutions, and, in 1872, many of the Christian prisoners were set at liberty. It will thus be seen that, on the return of these exiles to their homes, and with the discovery of other Christian communities, the Roman Catholics had several thousand believers at the time when the baptized converts to the Protestant faith numbered only ten. It was not until 1873 that all the prisoners were freed.

4. *Later History.*—Roman Catholicism has had to contend against the prejudices aroused by remembrance of the troubles of three centuries ago—prejudices that have existed against all forms of Christianity, though not felt so much by Protestants and the Russo-Greek Church. Nevertheless, it has had a considerable growth. Most of the missionaries are French. Much has been done by gathering children into orphanages and other charitable institutions, where they can be educated in the Catholic faith. Many children of unbelievers are baptized when at the point of death, it being believed that such baptism insures their salvation. The rite may be administered by

others than ecclesiastics. The Mission publishes a number of tracts and books, many of them being bitter attacks on Protestantism. Recently it has published a translation of the Vulgate version of the Bible, and it is somewhat remarkable that the translator is a Protestant Japanese.

The statistics of the Roman Catholic Church for 1903, as given in "The Christian Movement in Its Relation to the New Life in Japan, 1904," reveal the following facts: Male missionaries, 114; women missionaries, 122; Japanese priests and catechists, 299; Japanese women helpers, 34; communicants, including baptized children, 58,086; organized churches, 145; other regular preaching places, 385; boarding and day schools, 45, with 5,967 pupils; in- and out-patients, 49,850. In comparing Catholic with Protestant communicants (55,315), it should be remembered that in most cases the latter statistics exclude children.

B. The Russo-Greek Mission.—1. In 1861 there came to Japan, as Chaplain to the Russian Consulate at Hakodate, a remarkable man who has since had an important part in the religious history of the land. He is now known as Bishop Nicolai. For several years he made no attempt to preach to the Japanese, but devoted himself to a careful study of the language. A Shinto priest, who came to revile the Russian chaplain, was led to study Christianity. In 1868 he and two other persons were baptized. Returning in 1869 to Russia, Nicolai induced the Holy Synod to establish a mission in Japan. In 1871 he came to Tokyo. A man of striking appearance and great personal magnetism, he has exerted a wonderful power over those who have come under his influence. At no time have there been more than four other missionaries associated with him, and at present there are only two; but many native assistants have been thoroughly trained and sent to different parts of the land. A few of them have been educated in Russia.

2. In the heart of Tokyo there has been erected a splendid cathedral, the most conspicuous building in the city. Some have thought that in erecting such a cathedral Bishop Nicolai failed to show his usual wisdom. It has certainly aroused much prejudice, especially at times

when Russia has been suspected of having political reasons for extending the influence of its national church. Until recently the Russian Church in Japan used the translation of the Scriptures circulated by the American and British Bible Societies, although it does not allow its followers to have Christian fellowship with other churches. From Tokyo the missionaries have extended their operations into 260 out-stations, where 174 churches are found. It is significant that this Church should have so emphasized work among women and children. This has been very effectively done through nearly 100 Japanese Bible women. In 1903 a church membership of 27,366 was reported, including, doubtless, a large number of children.

C. PROTESTANT MISSIONS.—1. *The First Missionaries.*—Protestant missionaries were as eager as those of Rome to take advantage of the treaties that opened the country to foreign residence, and to the Protestant Episcopal Church of America belongs the high honor of being the first to enter Japan. On May 2, 1859, two months before the time set by the treaties, Rev. J. Liggins arrived at Nagasaki, where he was joined a month later by Rev. C. M. (afterward Bishop) Williams. Both had been missionaries in China of the Protestant Episcopal Church of the United States. In October, Dr. J. C. Hepburn, a medical missionary of the American Presbyterian Board, landed in Kanagawa; and in November, Rev. S. R. Brown and D. B. Simmons, M.D., both of the Reformed Church in America, reached Kanagawa. A week later, Rev. Guido F. Verbeck, also of the Reformed Church, came to Nagasaki. In April of the next year came Rev. J. Goble, who had been with Perry's Expedition and was now sent by the American Baptist Free Missionary Society. Thus, within a year from the opening of the treaty-ports to foreign residence, four American societies were represented by five ordained and two medical missionaries.

2. *Difficulties of the Early Years.*—The pioneer missionaries were in circumstances of no little discouragement and difficulty for several years after they entered upon their work. The government viewed them with suspicion; the people, though by no means hostile, were distant and timid, and all classes dreaded Christianity as a pestilential creed whose introduction would bring mani-

fold evils upon the country. Official spies were frequently sent to the missionaries, ostensibly to make friends with them, but really to discover what object these unofficial and non-trading foreigners had in coming to Japan. One man afterward confessed that he became Dr. Hepburn's teacher in the hope of finding a good opportunity to assassinate him. Even in private the greatest caution was necessary in dealing with visitors; for, so much were the consequences of being suspected of favoring Christianity feared, that whenever the subject was mentioned to a Japanese he would involuntarily put his hand to his throat as a token of the danger to which the introduction of such a subject exposed him. Some young men who, in these early days came to a missionary to learn a little English, purchased copies of a book called "The Christian Reader," and at once erased the word "Christian" from the title page and cover, for fear it should be noticed by others and bring them into trouble.

3. *Opportunities for Usefulness.*—Even then, when open missionary work was an impossibility and any attempt to engage in it would have invited disaster, the personal influence of the missionaries was making itself felt, and the disposal by them of numerous copies of the Holy Scriptures and other books in Chinese, which were imported for circulation among the educated classes—who studied and read Chinese as a classical language—carried the light of Christian truth to places far away from the treaty ports. Almost from the first there were a few earnest, though timid, seekers after truth, and every year their number increased. A door of usefulness was also opened to the missionaries by the desire of many young men to receive instruction in the English language. In 1861 the Shogun's court itself sent several persons to be taught. Many who have since held high offices of state or other places of influence were pupils of the missionaries. They not only learned to read English, but some of them became Christians; while others, who did not accept the religion of their instructors, received ideas in regard to morals, business, education, and the science of government that affected their whole tone of thought and reappeared in many of the reforms that they afterward instituted.

4. *A Call for Prayer.*—In January, 1866, "a little band of believers of various nationalities" residing in Yokohama, who had been observing the Week of Prayer, issued "an address to God's people throughout the world, asking their prayers in a special manner for Japan." It mentioned some favorable changes in the circumstances of the Missions; that the government no longer sent spies to watch the missionaries, but began to repose confidence in them by employing them as school-teachers; that in the school-rooms and in the houses of the missionaries the intelligent young men who came to learn English manifested a readiness to talk about Christianity, and no longer uttered the name of Jesus with bated breath; and that some of them went daily to the missionaries' houses "in groups of from two or three to six or seven, to read the English Bible, preferring this to the study of school-books."

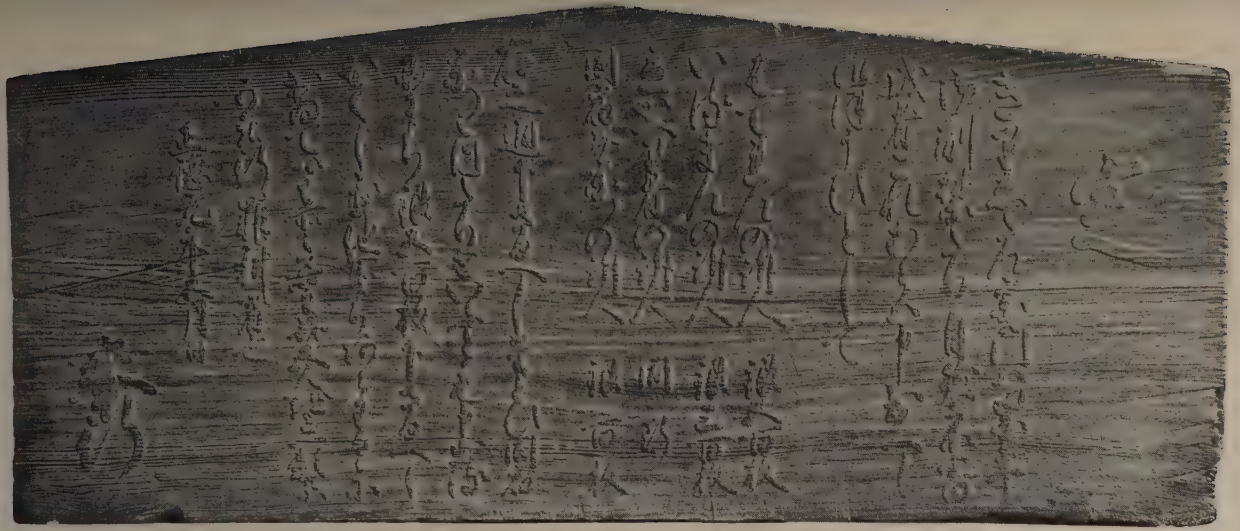
5. *The Laws against Christianity.*—Whatever change of opinion may have been discernible in some quarters, the law against Christianity was still unrepealed, and the Emperor's government seemed bent on maintaining it in its integrity. Soon after the Revolution in 1868 the laws of the Shogunate, which had been posted on the notice-boards in every town and village, were replaced by those of the new Imperial Government. There was, however, little change in the enactment concerning Christianity—"The evil sect, called Christian, is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given." A few months later a further decree appeared: "With respect to the Christian sect, the existing prohibition must be strictly observed. Evil sects are strictly prohibited."

6. *Persecutions.*—That these laws were not meaningless was shown, as already described, by the treatment of the Roman Catholic Christians discovered in Kyushu. Other proofs of the government's hatred of Christianity were given. The man employed by Rev. Mr. Ensor as a teacher was arrested in 1870, and remained in prison for two and a half years. The next year Rev. O. H. Gulick's teacher was arrested, together with the latter's wife. For a long time it was impossible to find where they had been sent. The teacher died a few months later in prison.

In 1872 a person who assisted Mr. Gulick to rent a house in Kyoto was arrested and charged with the offence of trying to have the city opened to Christianity. He and his family were imprisoned in his own house.

7. *Removal of the Edicts against Christianity.*—The Embassy, headed by Iwakura, which was sent in 1871 to America and Europe, saw that the attitude of the Japanese Government toward Christianity was injuring their country in the eyes of Western nations and making it impossible to gain desired concessions. It was in accordance with the representations made by Iwakura and others that the edicts were withdrawn from the notice-boards. The action of the government was equivocal. It did not repeal the law against Christianity; but, just as the laws respecting murder, arson, and robbery remained in force, notwithstanding the removal at the same time of the particular prohibitions respecting them, so was it with the prohibition of Christianity. Indeed, officers were told to warn the people against supposing that the law was changed because the notices were no longer exhibited as formerly. In spite of these explanations, the people soon began to regard what had been done as equivalent to a repeal of the edicts, and the government, anxious to avoid offending the Christian sentiment of Western nations, was not averse to having such a construction put on its action, and was better able to ignore breaches of the law when its existence was less conspicuous.

8. *Increasing Toleration.*—The central government was every year pursuing a more liberal and enlightened policy, though local officials were in many cases slow to follow. Ostensibly acting in the interests of public order, the latter had numerous opportunities of throwing obstacles in the way of the open propagation of Christianity, and of intimidating or oppressing those who favored it. Eventually the views of the party of progress gained such ascendancy that all open official opposition ceased and toleration became general. Buildings were set apart for Christian worship, not only for foreigners, but for natives, not only at the treaty ports, but in towns and villages far removed from them. Little difficulty was experienced after 1880 in holding public meetings in theatres and other large buildings. Christian literature was exposed for sale and openly circulated by colporteurs.



AN ANCIENT EDICT BOARD DIRECTED AGAINST CHRISTIANITY

(TRANSLATION)

DECREED: Christianity has been prohibited for many years. Therefore, if there is any suspected person, it must be reported.
Rewards will be given as follows:

For informing against a Father [padre], 500 pieces of silver.
For informing against an assistant [brother, or minister of second rank], 300 pieces of silver.
For informing against one who has secretly returned home [a backslider returned to Christianity], 300 pieces of silver.
For informing against a common believer in the same village, 100 pieces of silver.

These rewards will be given. Even though it be a common Christian in the same village, in some special cases a reward of 500 pieces of silver will be given. If any Christian hidden is discovered by some one from another place, the chief of the village and even the company of five men [to which the accused belongs] will be punished as accomplices.

In May of the first year [1711 A.D.] of Shotoku, by the Chief Prefect.

In 1884 there was a great advance in religious toleration by the issue of notifications in regard to registration and burial. Until that time every citizen was registered as a Buddhist or Shintoist, and difficulties were sometimes experienced by Christians who, in removing their residences, wished to get their names transferred from the register in one place to that in another. A still greater difficulty was sometimes experienced in burying the Christian dead. In some places, where public cemeteries had been established, there was no such trouble, as the cemeteries were open to all, of whatever sect or creed, and the employment of a Buddhist or Shinto priest was optional. In other places it was quite different. In 1875 two Japanese who had taken part in a Christian funeral without Buddhist or Shinto rites at Tokyo were summoned before one of the courts, severely reprimanded, and threatened with a fine. As most of the burial-grounds were connected with Buddhist temples and under the control of the priesthood, the difficulty was increased by the tenacity with which the priests very naturally clung to their prescriptive rights and dues. In process of time Christian burials were allowed to take place in some of the Buddhist burial-grounds with the consent of the priest, who received the customary fee, and, to accommodate those concerned, went out for the day, leaving the Christians free to bury the remains of the departed with their own rites. Not all were so obliging. In one place the wife of a Christian died and her body remained for several days unburied, the priests refusing to allow the interment until the husband would promise to have nothing more to do with Christianity. By the notifications just mentioned, all religious distinctions in registration and burial were abolished, and provision was made for the establishment of public cemeteries to be open to all.

9. *Christian Teachers.*—Mention has been made of the work of the missionaries in connection with the teaching of English. There were other teachers who were employed by the Japanese to give instruction in schools that were established by the chiefs of several clans or afterward by the government. Unquestionably, the toleration that so soon obtained was in some degree due to the spread, by the instrumentality of some of these teachers,

among the governing and literary class, of correct views of the high character of the Christian religion. One of these gentlemen, Mr. E. W. Clark, in his book, "Life and Adventures in Japan," incidentally gives some interesting glimpses of the exercise of this kind of Christian influence. He was engaged as a teacher of science at the city of Shizuoka. When he reached Japan from America, he found in the agreement he was to sign a clause forbidding him to say anything about Christianity. "It was a great dilemma," he says, "for I had spent all my money in coming to Japan and getting ready to go into the interior." Some of his friends urged him to accept the condition, and his Japanese interpreter recommended him to sign the agreement and then disregard it. He felt that a great principle was at stake, and stood firm. He said that unless the clause was struck out he must refuse to go. "It is impossible," he added, "for a Christian to dwell three years in the midst of a pagan people, and yet keep entire silence on the subject nearest his heart." His firmness triumphed and the clause was struck out. He began the very first Sunday he was in Shizuoka, and conducted a Bible-class the whole time he was there.

Another American teacher in the city of Kumamoto commenced to teach a Bible-class in his own house. In January, 1876, a number of those who had attended it went to a hill near the city. There, as afterward described by one of them, "They made a solemn covenant together that, as they had been blessed by God in advance of all their countrymen, they would labor to enlighten the darkness of the Empire by preaching the gospel, even at the sacrifice of their lives. They prayed kneeling, and wrote an oath-paper, on which they signed and sealed their names." A fierce persecution broke out. Students were removed from the school to be imprisoned in their homes or sent away to distant places. A number of them after some time reached Kyoto, where they entered the school that had just been established by Joseph Neesima and the missionaries of the American Board. After graduation they became effective preachers and teachers. Some of them continue to be earnest Christian workers. Of others, even of some who were apparently among the most devoted, it must with sorrow be recorded that they seem to

have wandered far from the faith that they once professed. Those who knew them in their earlier days cannot but pray that they who once led others to the Saviour may even yet return to Him whom they in so solemn a way promised to serve.

President Clark of the Massachusetts Agricultural College was invited to come to Japan to aid in the establishment of a similar school at Sapporo, in the island of Yezo. He was at first prohibited by the Governor from speaking to the students about Christianity or giving Bibles to them; but the prohibition was removed when President Clark said that he did not know how to teach ethics satisfactorily without the use of the Scriptures. Many of the young men became Christians through his influence.

10. *The First Converts.*—The first Japanese to receive baptism in his own country from a Protestant missionary was Yano Riyu, who had been a teacher of the language to one of the missionaries since 1860. He was baptized at his own house in Yokohama in the presence of his family and with their full consent in October, 1864, and shortly afterward died.

The two who were next baptized had in a strange way been led to a knowledge of Christianity. One of them, named Wakasa, was an official of high rank, who was sent with a force of men to patrol the port of Nagasaki while English and French men-of-war were anchored there, a few months after Perry had negotiated the American treaty. One day he noticed a book floating upon the water near the shore and ordered one of the men to get it. None of the party could tell what the book was. The curiosity of the nobleman was so excited that when the foreign ships had departed and he had returned home he sent one of his retainers to Nagasaki to find out about the book. He thus learned that it was a Dutch Bible. Learning that a Chinese version of the same book had been published in Shanghai, he secretly sent a man thither to purchase a copy. Wakasa, with his younger brother and some friends, commenced an earnest study of the volume. In 1862 the brother went to Nagasaki, hoping to get from the foreigners some aid in understanding the Bible, and he there made the acquaintance of Rev. G. F. Verbeck

of the Reformed Mission. Afterward one of Wakasa's servants was frequently sent to Nagasaki with lists of questions to which answers were desired, and in this way the strange Bible class was carried on for three years. In 1866 the two brothers went to Nagasaki and were baptized. On returning home they reported to their feudal lord what they had done. He was inclined to permit them to do as they pleased, but his superiors, hearing of what had happened, ordered that they be punished. Little was done, however, except to burn some of the books. Wakasa died in 1874. The zeal that he had shown for the conversion of his children and friends was proved by fruits gathered in later years.

Other isolated converts were gained from time to time, but up to the spring of 1872, a period of nearly thirteen years after the arrival of the first Protestant missionaries, only ten Japanese had received baptism at their hands.

11. *The First Church.*—The first Japanese church was organized at Yokohama on March 10, 1872, nearly a year before the withdrawal of the edicts against Christianity. Its first membership embraced nine young men who then received baptism and two who had been previously baptized. It was called "The Church of Christ in Japan." The first article of its simple constitution read: "Our church does not belong to any sect whatever; it believes only in the name of Christ, in whom all are one; it believes that all who take the Bible as their guide and who diligently study it are the servants of Christ and our brethren. For this reason all believers on earth belong to the family of Christ in the bonds of brotherly love."

12. *Results to the End of 1872.*—The years from 1859 to 1872 formed what has been called the "Period of Preparation." Though mention has been made of a few events that happened at a later date, it will be well to look back and see what had been accomplished during this time. In addition to the four missionary societies already mentioned, the Church Missionary Society of England and the American Board had commenced work in 1869, while, in 1871, the Women's Union Missionary Society of America entered Yokohama, where it founded, during the next year, a school for girls which is known as the "American Mission Home." The missionaries had during these years

made considerable progress in the language, and also prepared books, among which should be specially mentioned Dr. Hepburn's Dictionary, to facilitate the study of others. They had sold many thousand Chinese Bibles and other Christian books, had made a beginning in the translation of the Bible into Japanese, and issued a few tracts. They had engaged in medical and educational work, and had gained the respect and confidence of the people about them. Above all, they had been the instruments of bringing a few persons to an acceptance of Christ, and had seen the formation of the first church.

13. *The Period of Popularity.*—The year 1873 marked the commencement of a new epoch. As has already been said, the edicts against Christianity were taken down at this time. However the government explained their removal, the people considered that they no longer needed to regard Christianity as a prohibited religion. About the same time there came from Mr. Mori Arinori, the ambassador in Washington, a draft for a proposed "Religious Charter," granting full religious liberty, and also a pamphlet in which, while telling what he had seen of Protestant Christianity, he said: "The growing influence of the Bible is remarkable and makes itself felt everywhere. The Bible contains an overpowering force of liberty and justice, guided by the united strength of wisdom and goodness." Other influences tended to make the official and educated classes regard religion with more favor.

There began to spring up a strong desire to adopt Western customs and ideas. Protestant Christianity, being the religion of England and America, was at least worthy of attention. It soon became easy to gather audiences to listen to preaching. The missionaries had numerous callers, who came to inquire about machinery, electricity, European customs, Christianity, and other things that in the minds of the people were closely associated. In a few years Christian schools for young men and young women became crowded. The movement continued to gain strength until, in 1884, some statesmen and public leaders began to urge that Christianity be adopted as the national religion, one of them proposing that the Emperor at once receive baptism. There were large additions to the churches, and many were admitted whose mouths uttered

devout confessions while their hearts were little affected by the truth. In looking back upon those days it is easy to see that with many persons the Christian religion was regarded chiefly as a means of advancing civilization and bringing good to the nation. Japanese preachers and foreign missionaries had much to say of the fruits of Christianity as shown in the history and present condition of Western lands. An appeal to patriotism was that which found the most ready response, and there was a temptation to use it too constantly. Statesmen and politicians who favored constitutional government and popular rights invited preachers to hold meetings in the cities where they lived, believing that the spread of Christianity would tend to advance their ends.

14. *Opposition of the Buddhists.*—It must not be supposed that all this could go on without exciting opposition. In some places the churches or the houses of the Christians were stoned, while preachers were occasionally assaulted. Buddhist priests held meetings in which they denounced Christianity and declared that those who accepted it were traitors who wished to deliver their country into the hands of foreigners. They formed societies whose members promised that they would have nothing to do with Christianity. Some went so far as to oppose everything foreign. One priest travelled about the country urging the people not to use kerosene oil, since it came from a foreign land, and they ought to be satisfied with the light that their fathers had used. Several tracts against Christianity were issued by the Buddhists, and in some cases foreigners were employed to compose them. Colonel Olcott, the American theosophist, who visited Japan in 1888, was hailed as a valuable ally and employed to give lectures in different parts of the country. This last experiment did not prove very satisfactory, so the remaining engagements for lectures were cancelled and he went on his way. The Buddhists also entered the political arena. When several Christians were nominated for the first Imperial Parliament, the priests put forth strenuous efforts against them. It was a bitter disappointment to them that a Christian was elected in Kyoto, their stronghold, where they had been most active in their opposition.

A more commendable way of upholding Buddhism was

by the imitation of Christian institutions. Where Christians established schools for young men, the Buddhists built others under their own control; when the Christians had succeeded in arousing an interest in the education of girls, the Buddhists, unmindful of the low estimate they had always put on women, opened schools for girls, and in the same way they speedily imitated Young Men's Christian Associations, women's prayer-meetings, orphanages, temperance societies, summer schools, and other institutions inaugurated by the Christians. It has sometimes seemed as though one of the most marked results of missionary effort in Japan has been, as remarked by the *Japan Mail,* to give a new impetus to religious life in general, even to Buddhism, whose adherents could be heard saying, "If we do not arouse ourselves, we cannot hope to hold our own over against this energetic, indefatigable propaganda."

15. *The Reaction.*—The great movement in favor of Christianity reached its height about the year 1888. Soon thereafter came a reaction. Its immediate occasion is to be found in several circumstances that tended to arouse a strong nationalistic spirit. Great irritation was caused in connection with attempts to revise the treaties. Certain untoward events connected with the introduction of Western customs increased the feeling. Conservatives were not slow to improve the opportunity, and they succeeded in stirring up a strong anti-foreign sentiment. "Preserve the national spirit" became a powerful watch-cry. Christianity, still regarded as a Western religion, now shared the disadvantages as it had before reaped the benefits of such a view. Pupils left the Christian schools, people no longer crowded the preaching-places, there were few additions to the churches, and it was necessary to strike from the rolls the names of many who no longer lived Christian lives nor retained a Christian belief. The nationalistic sentiment affected even Christian ministers and prominent laymen; so that many, who perhaps denied that they were moved by an anti-foreign spirit, took pleasure in criticising the missionaries, declared that Christianity must take on a Japanese form, and in other ways asserted what they called "independence."

16. *Doctrinal Discussions.*—Another disturbing influ-

ence came from the shaking of doctrinal beliefs. The leading Japanese pastors and evangelists could read English with more or less ease. They thus knew of the theological unrest of the present day and were affected by it. Unitarian missionaries from America, especially, proclaimed their views in tracts and magazines that they sent to the preachers and prominent laymen. It is not strange that the faith of some was shaken. To many Japanese it is a recommendation for any theory that it is new. The desire of some to show their independence of former teachers made them more ready to accept strange doctrines.

Young men who had been to America for theological education were asked on their return to tell what they had learned. To tell of views like those commonly held by the churches would be akin to confessing that nothing had been gained during the months or years of absence, and so they told of some new theories they had heard. As questions were asked and the matter discussed, the returned student would find himself defending the novel view, whether he had previously adopted it or not, and thus ere long he would be known as its advocate, would deliver lectures upon it at summer schools, and would preach upon it whenever called to supply a pulpit. Views that might have done little harm in communities that had long been instructed in Christian doctrines assumed an exaggerated importance and led men to give up apparently all their early faith.

17. *The Commercial Spirit.*—Another weakening influence of recent years has come from the growth of the commercial spirit. The wonderful increase of trade and manufactures has had its influence upon all classes. A desire to make money has drawn some away from higher things. The claims of business have led some members of the church to absent themselves from meetings, made them careless about keeping the Sabbath, and sometimes brought them to acts inconsistent with Christian standards of morality.

18. *Interference with Religious Liberty.*—An article in the new Constitution of Japan declares that "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects,

enjoy freedom of religious belief." This article has greatly strengthened the position of the Christians. Its spirit, however, has not always been observed, even by those connected with the government. The commanders of some of the garrisons let it be known a few years ago that soldiers, when off duty, must not attend Christian services and must not read Christian books. Some soldiers and inferior officers, who were members of churches, felt that they could not attend meetings without being made in some roundabout way to suffer for it. The war with China put an end to this persecution, at least for a time, and also opened a new field for Christian work. Permission was obtained by the agent of the Bible Societies to distribute the Scriptures in the army and navy. About 125,000 volumes were thus circulated. Christian workers were allowed to visit the hospitals, and six pastors were permitted to go to the front, carrying many comforts to the soldiers and doing religious work among them.

Much opposition to Christianity has been felt in connection with the schools. A few years since what had before been flourishing Sabbath-schools lost most of their pupils. Inquiry showed that the children had been advised by their teachers in the public schools to stay away. The fact that such advice was given in many parts of the country at about the same time seems to show that it was given in obedience to directions from high officials. Persons have been refused positions as teachers simply on the ground of their being Christians, and Christian pupils have also been made to suffer in various ways. In a few cases the injustice was so plainly a violation of the Constitution that agitation in the newspapers and by direct appeal secured justice; but in other cases nothing could be done.

In one other noteworthy particular the Department of Education seems to be acting contrary to the spirit of the Constitution. Pupils of the higher schools established by the government are exempt from military service, and the privilege has been extended to a few private schools. When the trustees of a Christian academy asked the same favor they were told that it could not be granted unless the school ceased to be professedly Christian. This deci-

sion is not against Christianity as such, for Buddhist schools meet the same refusal, it being said that education must be divorced from religion. If the Constitution would prohibit a different treatment of an individual because he is religious rather than agnostic, it would seem as though it ought to prevent any discrimination against an institution because of its religion.

19. *The Rescript on Education.*—An Imperial Edict on Education, which was issued in 1890, has been utilized by many enemies of Christianity for making an attack upon it. It is claimed that Christian ethics are not in harmony with those of this document, and some say that those who acknowledge any other standard of morality as having equal authority with the Edict are disloyal. In the schools, once a year or oftener, it is read with much ceremony, while the pupils, with their heads reverently bowed, listen to its words. Since it is regarded with so much honor, and references to it are frequently made in the correspondence of missionaries, it will be well to insert an authorized translation of the document.

Our Ancestors founded the State on a vast basis, while their virtues were deeply implanted; and our subjects, by their unanimity in their great loyalty and filial affection, have in all ages shown them in perfection. Such is the essential beauty of Our national polity, and such too is the true spring of Our educational system. You, Our beloved subjects, be filial to your parents, affectionate to your brothers, be loving husbands and wives, and truthful to your friends. Conduct yourselves with modesty, and be benevolent to all. Develop your intellectual faculties and perfect your moral powers by gaining knowledge and by acquiring a profession. Further, promote the public interests and advance the public affairs; ever respect the national constitution and obey the laws of the country; and in case of emergency, courageously sacrifice yourselves to the public good. Thus offer every support to Our Imperial dynasty which shall be as lasting as the universe. You will then not only be Our most loyal subjects, but will be enabled to exhibit the noble character of your ancestors.

Such are the testaments left us by Our Ancestors, which must be observed alike by their descendants and subjects. These precepts are perfect throughout all ages and of universal application. It is Our desire to bear them in Our heart in common with you, Our subjects, to the end that we may constantly possess these virtues.

20. *Charges against the Loyalty of Christians.*—Though the bravery and devotion shown by many Christian soldiers during the war with China would seem sufficient to rebut the charge that Christians cannot be loyal, this is still a favorite accusation to make against them. In 1897 a new movement, which seems to be in the interests of a revived and modified Shintoism, was inaugurated. Its promoters, among whom were numbered professors in the Imperial University and other influential men, issued a challenge to all Japanese Christians asking them to return plain, unequivocal answers to certain questions. The first three were: "(1) Can the worship of His Sacred Majesty, the Emperor, which every loyal Japanese performs, be reconciled with the worship of God and Christ by Christians? (2) Can the existence of authorities that are quite independent of the Japanese state, such as that of God, Christ, the Bible, the Pope, the Head of the Greek Church (Czar), be regarded as harmless? (3) Can the Japanese who is the faithful servant of Christ be regarded at the same time as the faithful servant of the Emperor and a true friend of His Majesty's faithful subjects? Or, to put it in another way, Is our Emperor to follow in the wake of Western emperors and to pray, 'Son of God, have mercy on me'?"

21. *Progress during the Time of Reaction.*—Though various influences, such as have been mentioned, hindered the growth of the Church, it must not be thought that no progress was made. The sifting process that took from the churches many who were not true believers has had its advantages. What shook the faith of some made that of others stronger and more intelligent. The gross immoralities into which some fell who were once preachers, but had wandered far from the faith, showed to others how necessary it is to cling close to the divine Saviour. The necessity of more care in admitting persons to church-membership has been made plain. Though it has been less easy than it once was to get people to attend preaching services, Christian ideas have more and more found their way into the minds of the people. In the secular periodicals there is a frequent use of Christian phrases, or even of verses from the Bible, showing that new thoughts are influencing the minds of men. Knowledge of Western

lands and Western literature is familiarizing educated people with new ways of regarding the universe and mankind. Probably many who would not care to acknowledge it have almost unconsciously come to a belief in one God Who rules the world, and toward Whom they have duties. When, with clearer eyes, we can look back over the completed history of the evangelization of Japan, we may find that the years which seemed so full of difficulties and discouragements were really as fruitful as those when men seemed eager to hear the Gospel preached and when large numbers were seeking admission to the churches.

X

Methods of Work

The missionary, while home on furlough, is frequently questioned about the way in which he conducts his work, and a chapter upon this subject may help to present in a clearer light many things connected with missionary effort in Japan. Let us then picture to ourselves a young missionary who has just landed in the country, and consider how he will do his part in building up God's kingdom there. At times we shall pause to consider how those who preceded him did their work.

I. Study of the Language.—1. *Its Necessity.*—As the newly arrived missionary sees the throngs passing along the streets, he longs to tell them the Story of the Cross. Yet, if he speaks to them, they understand nothing of what he says. They are evidently talking with each other, but he does not know even the subject of their conversation. It is as though a great gulf separated them from him. Evidently the first work to be attempted by him is the bridging of the gulf—in other words, he must study their language. Some, indeed, have worked through interpreters, but such a method is unsatisfactory. As a rule, it is only some famous man, delivering but one or two addresses in a city, who can draw many hearers besides those who come as students of English, desiring to train their ears to catch the meaning of what is uttered in a foreign tongue. Moreover, good interpreters are not easily found, and the speaker would often be troubled if he knew how those whom he employs transform his thought, either because they do not understand his meaning or think that they can improve upon his treatment of the subject. The person who expects to engage in permanent work will probably find it better not to depend, even temporarily, on such aid. By doing so he lessens the

incentive to study, and those who commence by depending upon another often find it harder to trust to their own efforts.

2. *Methods of Study.*—In the study of the language each missionary usually employs his own so-called "teacher," but the chances are that the latter knows little about how to impart instruction, and the learner must invent his own ways of getting desired information from him. Unfortunately, Japanese ideas of propriety prevent the average teacher from correcting mistakes; very likely he will adopt the erroneous expressions of his pupil in order to make himself more easily understood by the latter. Some missions, having found men unusually well fitted for the work, permanently employ them to teach the language to newcomers. There is some difference of opinion as to whether it is better at the very commencement to have a teacher who understands English, or to take one wholly ignorant of that language. This is perhaps ceasing to be a practical question, since well-educated men who have not some knowledge of English are becoming rare. The learner needs to take heed lest "following the line of least resistance" prevents him from using Japanese in conversation with his teacher.

Some students believe that they will gain a more idiomatic use of the language if all dictionaries and other books are discarded and the time spent in study be given wholly to conversation with any people whom they can find to talk with them. If, however, such persons are asked to write out sentences, their methods of spelling will show that their ears have failed to catch the correct sounds of the words, and he who gains his knowledge of a language by conversation with all classes and conditions of men is likely to acquire an uncouth and inelegant diction.

There is such a thing as confining one's self too closely to books, and also such a thing as neglecting them too much. The ideal way would seem to be to lay the foundations by study with a teacher who uses good language, and by careful employment of grammar and dictionary. After that, and in connection with it, the student may well exercise tongue and ear by conversation with other people; only let him resolve not to adopt any new word into his

vocabulary until he has seen what the dictionary can tell him about it. Some missions have prescribed courses of study, with yearly examinations, for new missionaries. One has a rule that during the first two years the new missionary shall not engage in English teaching or similar work for more than two hours a day, thus leaving most of the time for the study of the language. It is generally felt that for the first three years no work should be assumed which involves responsibility.

3. *Not Lost Time.*—The years spent upon the language are by no means lost in other respects. The student is learning about Japanese character and customs. If able to speak as soon as he landed, he would doubtless make very great blunders in his method of presenting the truth, and his time of enforced silence, with its opportunities for observation, ought to save him from many of those to which he would be liable. A small amount of English teaching, whether in a school or to private pupils, will prevent the feeling of utter uselessness and give him opportunities for a helpful acquaintance with young people. With his teacher to aid him, he may, after a few months, teach a Bible class; and still later, a sermon, corrected by the teacher and committed to memory, will introduce him to the pulpit. If he is so fortunate as to be sent to an interior town, where foreigners are a novelty, he will find that, even before he knows much of the language, his home will prove an important aid to missionary work. Its furnishing makes the house so different from those of the Japanese that numbers of people come to see how the foreigner lives. Their request for admission should be granted, even though important study is interrupted. Acquaintance may thus be made with persons who will be more likely to accept an invitation to some meeting because of the friendly reception. Even with imperfect language something can be said of Jesus Christ. At the least, some tract telling the most important truths of Christianity can be given to each visitor as he goes away.

II. **Direct Evangelistic Effort.**—A fair amount of progress having been made in the language, the missionary finds various forms of labor opening before him. He is likely to take part in several of them. The first is the

direct teaching of the Gospel, whether by preaching, conversation with individuals, or by conducting Bible classes.

1. *Sunday-schools.*—The missionary who commences work in a new place may find that it is well to begin with a Sunday-school. Since there are no sessions of the public schools on Sunday, the children are at liberty. It is usually easy to attract them by music, large Bible pictures, the telling of stories, and other similar methods. Having brought them together for the first few sessions, the skill of the workers will decide whether they can be held to regular attendance. Sometimes these schools are held in the missionary's house; oftener a building is hired, which can also be used for preaching services and other meetings. If there is a sufficient number of persons available for teachers, the children are after awhile divided into classes, and a regular Sunday-school is organized. Not only is there reason to hope that the thoughts put into young minds will influence the whole future of these children, but they will report to their parents some of the things they have heard, or the papers that they are given to carry home will interest others of the family in Christian truth.

2. *Preaching.*—If one walks in the evening through the streets of a Japanese town, he is likely to see hanging in front of one of the buildings a paper lantern, perhaps three feet high, inscribed, "Teaching about the True God. Please come in." A wooden sign beside the door shows that this is a Christian preaching-place. Very likely the building is directly upon the street, and the whole front of it is open, so that persons who do not care to enter can stand outside and hear what is being said. Here the missionary and his associates preach to any who may have been attracted by the words on the lantern, by special invitations sent to people of the neighborhood, or by the notes of the baby organ and the Christian hymn. At first large numbers are likely to come; but the missionary should not be deceived by the presence of so many people or by the eagerness with which they crowd about him to get the tracts which he distributes at the close of the service. They have come from curiosity, and not because their souls hunger for a knowledge of truth. After a few weeks, unless the preaching-place is on some busy street

where people are continually passing, the curiosity is satiated and the numbers in attendance become discouragingly small. If, however, a few of these can be brought to a real acceptance of Christ, a foundation has been laid for permanent work. These new believers will try to influence others, and so the little flock begins to increase until it becomes large enough to be organized into a church.

If the missionary who is able to preach is located in a station where there are already churches, he will be invited, from time to time, to occupy their pulpits. Sometimes he may be asked to join his Japanese brethren in holding what are called "great-preaching-meetings." These may occupy but a single evening, or they may continue through the afternoon and evening of one or more days. They are held in a church or in some large building hired for the purpose. A few years ago such meetings were often held in theatres—large, barn-like structures, with room for several hundred people—but the disturbances that are likely to occur in such places have made their use less common in recent years.

3. *Itinerating.*—Some missionaries spend considerable time in travel. A part of this may be spent in going to new places, where the Gospel has never before been preached. Probably such a visit will be in response to an invitation from one or more persons living in the place where he goes. It is easy to see how much better it is to go where there are people desiring to see him than it is to push in where no one has any interest in him or his message. The invitation may come from a Christian who has removed his residence, or from some person who has bought a book from a travelling colporteur, or in other ways has gained a little knowledge of the truth, so that he desires instruction for himself and his friends. In going to such a place the missionary will prefer to be accompanied by one or more of his Japanese fellow-workers. They can judge better than he of the real conditions of the place and its people, and there are parts of the work that can always be better done by the native than by the foreigner.

If the people who sent the invitation know the probable hour of the missionary's coming, they will meet him two

or three miles outside of the city and accompany him as he continues on his way. There often comes a strange, perhaps a cowardly feeling, as one draws near the city. Here is this place with its thousands of inhabitants who as yet know nothing of Christianity. They are to get their first ideas of it now. Some mistake in the way the missionary presents the truth, some awkward blunder in the language, some unintentional violation of Japanese ideas of propriety, may prejudice people against the Christian religion and make it more difficult for other workers to go there than though he had never visited the place; or it may be that the right words spoken in the right manner will prove as seed sown in good ground that shall spring up and bear fruit to God's glory. Who is sufficient for these things? How can one take such a responsibility? It is now too late to retreat; the only thing is to go forward, with the prayer that God will guide in every word and act, so that what is said and done shall be to His glory.

Probably arrangements will have been made for having meetings in a theatre or other large building. Curiosity to see the foreigner and to hear something new brings together a crowded audience. In the winter the meeting will not commence until eight o'clock in the evening; in summer, especially in agricultural communities, it is difficult to get people together until nine o'clock or later. They are patient listeners, and the addresses are so long that it is likely to be midnight before the missionary returns to his hotel, weary from the journey and the speaking. He would be disappointed, however, if he could at once retire to rest; for he hopes that some people at the meeting were so interested in what they heard that they will come for conversation. He has hardly seated himself upon the mats when a few persons enter, and now the missionary has what may well be called an "inquiry meeting." Outwardly it does not bear much resemblance to such meetings in America. As soon as the long salutations are over, and cups of tea have been offered to the visitors, each inquirer will probably draw out pipe or cigarette, and the air becomes thick with smoke. Whatever the missionary may think of tobacco, he must learn to be indifferent to its fumes while he listens to the questions that are proposed, and strives to give satisfactory answers.

At last the people depart, the hotel waitresses spread upon the matted floor the quilts that serve for a bed, and the missionary tries to snatch a few hours' sleep before daybreak causes the hotel to be filled with noise and confusion. Fortunate is he, however, if his first nap is not interrupted by the policeman who wishes to see his passport, or by some other person who finds an excuse for wakening him. There is no privacy in a Japanese hotel, and people come into the traveller's room at any hour of day or night. During the two or three days that the missionary remains in the town his time is occupied with meetings, conversation with those who come to his room, and with calls upon persons who perhaps can be interested in Christianity. All of this is fatiguing, but, if it results in the establishment of permanent work, the missionary feels well repaid.

Another form of itinerating work, which may be combined in the same tour with the other, consists in visiting the out-stations where native evangelists reside or where a little company of believers meet together for the study of the Scriptures. If there is no ordained pastor in the place, this will be the time for holding a communion service and administering the rite of baptism. There will also be consultations with evangelists and others, meetings for the Christians, calls upon the sick or those who are wandering from the faith, and evangelistic services for non-believers.

4. *Work with Individuals.*—The missionary is likely to have many people come to his house to inquire about Christianity. Not all of them are honest seekers after truth. Thinking that their requests are more likely to be successful if prefaced by inquiries about religion, they listen patiently while the missionary explains his doctrines, and at the close they ask for financial help, instruction in English, or some other favor. It is not so with all, however, for some are really desirous to learn the truth, and it is a great joy to see their faces light up as some passage from the Bible or some word of explanation makes plain what before had not been understood. Other people must be sought out in their own homes, and some missionaries have the happy faculty of being able to arouse the interest of persons whom they meet in railroad cars, steamboats, or in their walks through the country.

5. *The Work of Missionary Women.*—Though the women who are engaged in missionary work seldom make public addresses, they are busy in other forms of activity, accomplishing as much as the men, and often very much more. In their own homes, in those of the people, in Bible classes, and during the tours that some of them make into the country, they find abundant opportunities for usefulness. It may be partly because of greater patience and tact, and partly because there is not the fear that they will try to exercise authority in the church, that their advice is often sought and valued by the Japanese evangelists more than is that of the men. While the unmarried women can give more time than the married ones to evangelistic work, many of the latter have accomplished much, and those who have been kept in their own homes have made these an example to those who, seeing them, have been moved by a desire to have their own family life raised to a higher plane.

III. **Educational Work.**—Educational work has from the first held an important place in Japan. Mention has already been made of the opportunities to teach English that were utilized by the early missionaries. The continuance of a desire for such instruction favored the opening of schools. Though at first there was, even among progressive men, little interest in the education of their daughters, it was felt that by bringing the girls into schools where they would be under the care of Christian women they might be made powerful agents for the intellectual, social, and spiritual elevation of the country. Most missions founded schools for young men and young women, and it cannot be doubted that they have done a most useful work. There is, however, considerable difference of opinion as to whether education has received too large a share of attention in the past, and as to how much should be given it in the future.

1. *Theological Training.*—There is a general agreement that provision must be made for the training of pastors and other Christian workers. To some extent this need may be met if each missionary gives to his immediate helpers such instruction as is required for their own edification and for immediate impartation to others. Some persons have received valuable training by becom-

JAPAN'S FIRST STUDENT CONFERENCE ON DOSHISHA UNIVERSITY CAMPUS

ing assistants to experienced pastors, under whose direction they worked. It is necessary, however, that others should have the more thorough instruction that can be given in a theological seminary. Some missionaries contend that the teaching should be in the vernacular, and that, except in special cases, it is not wise for the student to give the time and strength that is required for the acquirement of English. On the other hand, though some theological schools have courses exclusively in the vernacular, it is usually found that the students are not satisfied unless they can have instruction in English; for that language is so much studied at the present time that one who knows nothing about it is regarded as an uneducated person, and hence his influence in the place where he labors is much diminished.

Some missions have established schools that are carried on a few months of each year for the training of Bible-women. These workers have proved so efficient that it has seemed wise to give them opportunities for systematic study of the Bible and for such instruction in other subjects as will increase their usefulness.

2. *Schools of Academic Grade.*—The problems connected with schools of an academic grade are too complicated to be discussed here. Those who are most pronounced in their favor would acknowledge that, so far as schools for young men are concerned, the government has provided those that are fairly satisfactory from an intellectual standpoint. The questions are rather whether, in view of the materialistic, irreligious, and sometimes immoral atmosphere that prevails in those schools, there is need for others that shall be under Christian influences; whether the large expenditure of mission funds that is needed to support schools that will compare favorably with those of the government is justified; and whether the tendency to emphasize intellectual work can be so held in check that the directly religious efforts of the mission shall not be subordinated to it. In the boys' schools of academic grade there is now little call for instruction by foreign teachers, except in English conversation, composition, and literature. Japanese text-books have been prepared in all the sciences, and native instructors can usually be found who are fitted to conduct the classes.

3. *Schools for Girls.*—There is less discussion about boarding-schools for girls. This is partly because the government has done but little for the higher education of women, and partly because the way in which mission schools are conducted gives the foreign teachers great opportunities to influence the pupils and help them to Christian belief and life. In addition to the schools established by missions, there are some that have been founded by companies of native Christians who seek the help of missionary women in the instruction.

4. *Kindergartens.*—In many places the kindergarten has been found a very valuable instrument for Christian work, not merely because of the opportunities it affords for moulding the lives of children at the time when they are most susceptible to good influences, but also because through the children the parents may also be reached. There are public kindergartens in the large cities, but the absence from them of the religious element prevents them from carrying out the principles that, in Fröbel's view, lie at the foundation of the system. In connection with one or two of the missions there are training-schools for teachers. The graduates are in great request by the government kindergartens, but their best work is done where they can be free to use Christian songs, stories, and instruction for the help of their pupils. Kindergartners are always enthusiastic, and he who sees them surrounded by the bright-faced children cannot wonder that they consider their work so important and effective.

5. *Private Classes.*—The missionary is likely to have numerous requests to teach English to individuals or to evening classes. Sometimes a number of school-teachers, policemen, bank-clerks, or others will desire to form such classes. If all requests were granted, the time of the missionary would be fully occupied, and he must decide whether the advantages that come from gaining an influence over the pupils and from opportunities that may be wisely improved for giving a religious turn to some of the exercises of the class will justify his undertaking such work. Some persons have made it very effective; and the young missionary, who has not yet learned the language, often finds reason to rejoice that this opportunity for usefulness is open to him from the first.

IV. **Literary Work.**—1. *Translation of the Scriptures.*—Nearly the first thing to which Protestant missionaries devote their attention is the translation of the Scriptures. Though in Japan this has already been accomplished, so that young missionaries cannot look forward to work of this kind, except as revision may sometime engage the efforts of a few, it will be well to make mention of what was done in the past. Before the country had been opened Drs. Gützlaff, Williams, and Bettelheim had prepared translations of some parts of the Bible; but these were so imperfect that they would have been of little use, even if it had been possible to introduce them into the country. It was, however, a great help to missionary effort that educated Japanese were able to read Chinese. Mr. Liggins, of the Episcopal Mission, wrote from Nagasaki, in 1860, that, during the first ten months of his stay in Japan, he had "sold sixty copies of the Scriptures and books wholly religious, besides 2,000 magazines partly religious and partly secular," and a little later Dr. Brown had sold, at Kanagawa, 200 copies of the New Testament. Soon, however, fear of being found with Christian books kept the people from purchasing more. Japanese teachers were afraid to help their employers in the work of translation. When, notwithstanding this difficulty, some portions had been prepared, no printer could be found. Owing to such obstacles, it was not until 1871 that any of the Bible was printed in Japan. Mr. Goble then published the Gospel of Matthew. A few other portions were soon afterward printed, and, in September, 1872, a committee was appointed by a united conference of Protestant missionaries to prepare a translation of the whole New Testament. The different books were published as fast as translated, and the whole New Testament was completed in 1880, while the Old Testament was not finished until 1887.

2. *Other Books.*—In the early days many books besides the Scriptures were brought from China. Dr. Martin's "Evidences of Christianity" had a much greater circulation among the Japanese than among the people for whom it was originally intended. Thousands of copies were imported, and it was sold by native book-stores in places not yet visited by Christian workers. In 1867 Dr. Hepburn published the first tract in Japanese. Those who,

with the aid of their teachers, prepared some of the early tracts, found great difficulty in getting them written in language that could be understood by the common people. One missionary tells how he went over the manuscript sentence by sentence, asking whether the meaning was evident and forcing the reluctant teacher to use simpler words. When all was ready for the press, the teacher begged that his name should not be allowed to appear in connection with the tract, as he would be ashamed to have it known that he had written anything in a style that could be easily understood.

Though there are now a large number of tracts and other Christian publications, there is still need for new and forcible presentations of the truth and for books in all departments of religious literature. Most missionaries will be led to publish something. The success of this kind of work largely depends upon the skill of the Japanese who assists in its preparation; for, even more than in English, style is important, while care must be taken in the choice of Chinese ideographs and in many other niceties that a foreigner can hardly appreciate. Though missionaries had the care of publishing the first Christian newspapers and magazines, most of this work has now been given over to the Japanese. There are at present a large number of these periodicals, and the missionary may find it profitable to contribute to their columns.

V. **Medical Work.**—1. Those who have not had a full medical education are unlikely to attempt, as they might in some countries, to use what little knowledge and simple remedies they may possess for helping the sick. At first Japan furnished unusually favorable opportunities for the medical missionary. Dr. Hepburn opened a dispensary at Kanagawa soon after his arrival. "It found favor with the people until the authorities forbade them to go to it. Finally it was found expedient to close it. After the Doctor's removal to Yokohama, at the close of 1862, he established a dispensary there. Thousands of poor sufferers were relieved of their ailments, while their spiritual needs were at the same time attended to, in several cases with the happiest results."

2. The medical missionaries were usually welcomed by the Japanese physicians, who were desirous of gaining

from them a knowledge of foreign medicine. It was the rule with most of these missionaries not to conduct an independent work. They treated the sick in connection with the native doctors, thus taking somewhat the position of consulting physicians. By doing this they avoided entering into competition with the Japanese practitioners. These still received the fees from the patients, and so they gladly brought their most puzzling cases, that they might be advised about methods of treatment, and, where surgical operations were required, they acted as assistants. They thus received most valuable instruction. The medical work did much to remove prejudices against Christianity; religious services were often held in the rooms used for dispensaries, and many interior towns were opened to evangelistic efforts by the visits of the medical missionary. Those who had been healed were filled with gratitude to their benefactor, sometimes literally worshipping him or putting his photograph among the objects of devotion on the "god-shelf." Though medical missionaries who have already gained reputation and influence in Japan find their time well occupied, the opportunity for new workers is now much less than in most other countries, for the government has established medical colleges that every year send out many graduates whose technical education will compare favorably with that given in the schools of the West.

3. Closely associated with the medical work is the training of nurses. This has been undertaken by some missions with gratifying results. Though similar schools have been established by the Red Cross Society and in connection with several hospitals, the graduates from Christian schools have won a fine reputation, partly because care has been taken to accept only women of superior character, and partly because the spirit pervading the institutions has tended to develop high ideals of devotion, neatness, truth, and faithfulness.

VI. **Miscellaneous Work.**—The missionary must be prepared to turn his hand to any kind of service that will increase his usefulness. The musician can help to train the congregations to sing Christian hymns or can instruct young women to play upon the organ, so as to aid the musical part of the church services. Another may be

called on to draw plans for churches or schools. Some have found that the stereopticon can be so used as not merely to interest large audiences, but also to impress Christian truths upon their minds. There are sometimes calls to address educational meetings. Temperance, philanthropy, social reform, may demand attention and receive help. There is hardly any talent possessed by a missionary which he will not at some time have an opportunity to utilize and make tributary to his main purpose.

VII. **The Missionary's Relation to the Japanese Churches.**—1. This will evidently depend to a great extent upon the *polity* of the Church in question. With some branches of the Church the highest offices are held by foreigners, and they, to a large extent, control the actions and the activities of the churches; with others, the missionaries and Japanese officers are upon an equal footing and are together responsible for the legislation of the body; in still others, the whole control is with the Japanese, the missionary having no vote and exerting influence only through the advice that he may give. Each method has its advantages and its disadvantages; and the present volume is not the fitting place to discuss the different systems.

2. Another difference in the views and practice of missionaries is not determined by denominational preferences, though perhaps somewhat influenced by Church polity; this difference concerns the ever-burning question of *self-support*. Some missions do almost everything for the churches, paying the salaries of pastors and evangelists, erecting church buildings, supporting pupils in schools, etc. The diametrically opposite policy has been adopted by no mission, though many persons connected with different missions urgently advocate it. This would be to pay nothing at all toward the expenses of any church. Probably all missionaries recognize to some extent the great evils and dangers that are connected with the use of foreign money; they cannot agree as to the extent in which efficient work can be done without it. The aim of all is to build up Japanese churches that shall ultimately be wholly independent of foreign control and support; the problem is how this can be most quickly accomplished.

XI

Present Conditions and Opportunities

I. What has been Accomplished.—1. *The Gathering of the Forces.*—However much or little the Church has thus far accomplished in Japan, it cannot be denied that it has at least succeeded in sending forth its forces and in occupying many important centres. In military affairs the raising of an effective army and the occupation of strategic points is considered a great and important step toward victory. It must prove to be the same in the missionary enterprises of the Church if those whom it has commissioned to do its work are the proper persons for its accomplishment. There were in 1903, including the Bible and Tract Societies, thirty-six Protestant missionary bodies working in Japan and two in Formosa. Besides these, there were several missionaries not connected with any society. The number of missionaries, including wives, was 804. Of these, 288 were men and 269 were unmarried women. They lived in eighty-five different cities and towns. The missionaries had organized 513 churches, of which 439 were wholly or partially self-supporting. In their 1,074 Sunday-schools were found 51,450 scholars and teachers, while in 153 other schools of different grades there were 12,588 pupils or students.

There is considerable difference of opinion about the advisability of increasing the number of missionaries. Some point to the many towns whose people have not yet heard anything about Christ, and say that while so much remains to be done missions must continue to call for reinforcements. Others consider that the work of the foreign missionary should be chiefly confined to a few important points; that the responsibility for evangelizing other places must be thrown upon the native Christians, and that, while many other countries are inadequately sup-

plied with missionaries, men and women should not be urged to come to Japan except as vacancies caused by the removal of those now on the field may require, or as other special needs may arise.

2. *Relations between Different Missions.*—In some respects it may be unfortunate that the number of societies working in Japan should be so large; and some writers, though for the most part they have been those who have little sympathy with missions, have pictured the confusion of the Japanese as so many forms of Christianity are presented to their minds. Practically, however, there is little trouble of this kind. In the first place, the Japanese are accustomed to the idea of sects, those of Buddhism and Shintoism differing more from each other than do the Protestant, Roman, and Greek Churches. Moreover, Christian missionaries, as a rule, are not inclined to emphasize denominational differences. There is little attempt to draw believers from one fold to another. The Unitarians, indeed, apparently consider that the best work can be done by sending their publications to evangelical believers whose former faith they desire to weaken or destroy; there are a few persons unconnected with any society who attempt to induce Christians to leave the churches, and peculiarities of doctrine or church government have in some cases proved a bar to united effort; but, taken as a whole, the influence of the missionaries has been against denominationalism. Most are very careful not to interfere with the work of others. The missionaries have often exerted their influence to prevent the native Christians from opening work in places occupied by other branches of the Church. It was thought, in the earlier days of the work, that there might, to some extent, be a division of the field among different societies, but this was soon found impracticable, as the people first reached by the Gospel were such as were most liable to move from one part of the country to another. As they made openings for missionary work in their new homes, it was natural that they should seek to have it carried on by the churches with which they were affiliated.

Missionaries and Christians of different bodies unite in evangelistic and other services. The Week of Prayer is observed by union meetings, and in one large city it was

for several years the custom to have it close with a communion service in which missionaries of the Church of England, Presbyterian, Congregational, and Episcopal Churches of America united with the Japanese Christians in commemorating the dying love of their common Lord. There are not so many branches of the Church in Japan as there are missionary bodies. Seven Presbyterian societies work in connection with the one "Church of Christ in Japan," and four Episcopal societies with the "*Nippon Sei Kokwai.*" There have been propositions for uniting the work of the different Methodist societies, and a few years ago a union of the Presbyterian and *Kumi-ai*—Congregational—Churches came very near being effected.

3. *Assertions that Missions Accomplish Little.*—The Christian Church has little cause to rejoice in the numbers of men sent to the front, unless they are accomplishing something or are likely to do so in the near future. Do missions succeed? From time to time, persons who have visited Japan return to tell their friends or to write to various periodicals that missions are a failure. As they have been in the country, even though it was for only a few days, their testimony is regarded as conclusive. One inquiry should be made of such persons. Did they visit the missionaries, the schools, and the churches? or did they depend upon the gossip they heard on the steamers and in the hotels? Among the European merchants there are some who take a real and helpful interest in Christian work, but it is a matter for regret that most of them do not. It would take too much space to discuss the reasons for this, but the fact is evident. Dr. Griffis has written: "A community in which the lives of the majority are secretly or openly at variance with the plainest precepts of the Great Master cannot, even on general principles, be expected to sympathize very deeply with, or even comprehend, the efforts of men who are social heretics. It is hard to find an average 'man of the world' in Japan who has any clear idea of what the missionaries are doing or have done. Their dense ignorance borders on the ridiculous." Yet it is from such people that the ordinary traveller is likely to get his ideas.

A gentleman, whose brother had written an excellent book on missions, came to Japan, saying: "I, too, am

going to investigate the question, but not as my brother did. He went to the missionaries, who naturally made the best showing possible. I shall keep away from them, and by asking the sea-captains and merchants what they think, shall get disinterested testimony." There might be some reason in this if he had found men who really had any information; but what would he think of one who, wishing to find out about trade in Japan, should keep aloof from merchants and gather the opinions of missionaries who never went into the offices and stores of the great business firms. A person often fails to see because he does not care to see. A lady who lived several years in Japan said, on returning home: "I know that those missionaries do not reach the people. For years I lived opposite the church, and I never saw a Japanese enter its doors." To her friends this must have been convincing testimony, for they did not know, and apparently she did not, that the church in question was that of the foreign community, all its services being in English. Had she walked a few steps some Sunday morning into the native town, she might have seen crowded congregations of Japanese Christians.

4. *Converts.*—A person who is acquainted with the facts may reply to the one who says nothing is being accomplished: "Up to the spring of 1872 only ten Protestant Christians had been baptized in all Japan. The statistics for 1903 show a church membership of 42,900, and 3,640 adult baptisms during the year. That looks as though Christianity had made some progress." Let it not be thought that such statements will change the traveller's verdict. He remembers other things that he heard on the steamer, and, with a scornful smile, he says: "Oh, yes, I know that a good number of church members are reported, but who are they? Only people of the lowest classes, most of them mere rice-Christians who have been led into the Church from hope of personal gain." If this is true, it is strange that their contributions during the year amounted to 134,941 *yen* ($67,470 in American gold). When one considers the persecution and loss that some of them have endured for Christ's sake, there seems just cause for indignation at their being called "rice-Christians."

Only those of the "lowest classes"! If we should learn that the Speaker of our national House of Representatives had accepted some belief that is despised or hated by most of his countrymen, should we speak of him as one of the lowest classes who had been influenced by hope of personal gain? The presiding officer of the Lower House in the first Japanese Parliament, which met in 1890, was a Christian. The one who held the same position from 1898 until his death in 1903 was an elder in a Presbyterian church. He had been a member of every Parliament from the beginning. When he was first nominated some of his political friends came to him, saying, "You hold a prominent place among the Christians, and our opponents will use the fact against you. Of course, we cannot ask you to give up your religion; but we do wish you to resign your eldership. After being elected, you could resume the office, but it is necessary for you to lay it aside for a time." "No," answered Mr. Kataoka, "I would rather lose my chance of going to Parliament than give up my office in the Church." If we heard that the Chief Justice of the Supreme Court of the United States had become the follower of some despised religion, should we say that he is another of the lowest classes who has been led by the hope of personal gain? One who for some time held the corresponding position in Japan is a Christian who did not hide his religion and who finally resigned his high office because certain things occurring in connection with judicial affairs were contrary to his ideas of right. Mention might be made of many more—judges, legislators, ex-daimyos, officers in army or navy, lawyers, physicians, merchants, editors, and other well-known men—the list proving the gross ignorance displayed by the remarks of those who hate missions or do not take the trouble to learn the truth about them.

No claim is made that all of these believers were brought to Christ by the direct efforts of the missionaries. So far as human agency is concerned, most of them were led by Japanese pastors and evangelists; but it is the work of missions as a whole that has set in motion the influences that are building up the Church in Japan.

5. *Successful Work among the Ainu.*—An earlier chapter contained a description of the aboriginal race whose

remnant is found in the northern islands. Representatives of the Church Missionary Society had made a few visits to these Ainu previous to 1883, when a new effort for their evangelization was inaugurated. In that year Rev. Mr. Batchelor, who had previously made them two visits of two months each, went again into the Ainu country, in the northern island of Yezo, where he remained six months. His former friends had not forgotten him. They manifested great pleasure at his return, almost whole villages turning out to welcome him, and their chiefs expressing the hope that he would remain among them for a long time. He located himself at Piratori, the old Ainu capital, where Chief Penri lent him a corner of his hut. The study of the language was resumed, a vocabulary of about 6,000 words collected, and an Ainu grammar compiled. Since then Mr. Batchelor has translated the Scriptures, the Prayer-Book, and other works. The Ainu, though quiet and gentle, are much addicted to drunkenness. This vice, connected as it is with their worship, is one of the greatest obstacles in the way of their receiving the Gospel. In 1897 over 700 Ainu had been baptized, a very encouraging result when we remember that the whole number of these aborigines is only about 17,000. Schools for both boys and girls have been established. The centre of the work is now at Sapporo. Here has been built a "Rest House" for the accommodation of Ainu out-patients attending the Japanese Hospital. Out of the seventy-five patients received during the first year, eleven definitely embraced Christianity, and all heard much of Christ and His Gospel.

6. *Philanthropy.*—A living Christianity will not be indifferent to the needs of suffering humanity. Love for God will lead to labors of love for His children. The missionaries themselves have engaged in such work, but it is encouraging to see that many of the Japanese Christians have felt that God called them to earnest and self-sacrificing efforts for the weak and suffering. For example, *Mr. Ishii,* a young medical student in Okayama, became so interested in orphan children that he gave up the profession for which he had nearly prepared himself, burned his medical books that they might not tempt him to resume his studies, and took some of these children

into his home. The work grew upon his hands, and the asylum which he founded has won the admiration of believers and non-believers in Christianity. In like manner, *Mr. Hara* became interested in prisoners and has devoted himself to work for released convicts.

There are now several charitable institutions that are entirely under the direction of Japanese Christians. Rev. J. H. Pettee, D.D., prepared, in 1897, a list of Christian charities from which the following summary of what is done in connection with Protestant missions and Churches is drawn:

58 Day and Night Schools for the poor, with 2,963 scholars.

19 Orphan Asylums, with 719 inmates.

14 Homes for various classes, with 287 inmates.

16 Hospitals and Dispensaries.

The *orphan asylums* have especially appealed to the charitable sentiments of the people. The kind of children who find in them a home will be illustrated by the following account of the inmates in one of the smaller asylums: "Five were sold or about to be when we took them; eight cast off to become waifs or beggars; six had respectable widowed mothers unable to support their families; one of the three foundlings was out in the fields several days before found, and one all but murdered by its mother; five of our children had been beggars, one being born a beggar. Of the twenty-seven, nine have begged more or less. Three are *eta*. Suicides, murders, whole families in prison much of the time, runaway parents, and sisters sold to a life of shame, are items in their family histories."

The influence of these institutions is felt by others, and the Buddhists have been led to imitate them. Thus many who are in need of help may indirectly receive the fruits of Christianity. The sufferers are many, and we cannot but hope that the example set by the Christians will incite others to deeds of charity.

Though there are thousands of lepers in the country, the only asylums for them, so far as known, are one Roman Catholic and two Protestant institutions; the only work for the blind is in two government schools and two Protestant asylums, both of them small, while ap-

parently nothing is done for the idiotic and but little for the insane.

7. *Reforms.*—Among the results accomplished by Christianity must be counted the inauguration of many movements in the interest of social reform. *Temperance* societies established by Christians have many unbelievers among their members.

A few years ago the Christians of several prefectures commenced agitations in favor of doing away with the system of *licensed prostitution.* Unfortunately, in most places little was accomplished; but in one prefecture, where several Christians were members of the provincial assembly, a great victory was won. After a few years the coming of a new governor was made the occasion for an attempt to restore the system, and large sums of money were expended by those who hoped to profit by the evil business. Those who opposed this looked to the Christians for leadership, and did not look in vain. There was a long and hard battle, which at last resulted in the defeat of those who tried to bring back the licensing system.

Some of the Christians are taking an interest in the social problems that grow out of the modern *manufacturing system,* and we may believe that, as the questions take more definite shape, the churches will furnish those who will be leaders in seeking wise ways of overcoming or preventing the evils that threaten the poor.

8. *Only a Beginning Has Been Made.*—If some make the mistake of supposing that almost nothing has been accomplished, others may err in the opposite direction and get an idea that the victory is almost won. Such persons hardly appreciate what it means to lead a nation of forty-two million people to new beliefs and practices so different from the old. The leaven has indeed been placed in the meal, but it will be long before the whole lump is leavened. Perhaps the rapid progress of fifteen years ago excited too high hopes. The slower movement of recent years has caused disappointment, which was increased by the weakness of many churches and individuals who had seemed thoroughly established in Christian belief. It had been forgotten that they were yet but children in the faith, that it was easy for them to be led away by new

and striking theories, and that they had not yet gained such strength that it was easy to resist the temptations that surrounded them. Much remains to be done in Japan. There are multitudes who have not yet heard the name of Christ. The churches are few in number, the Christians form but a little flock, and they are surrounded by those who would lead them astray.

II. **The Present Religious Condition of Japan.**—1. *The Weakening of the Old Religions.*—As Japan has passed through great changes affecting all other departments of human life and thought, the religious beliefs and sentiments of the people could not remain unaffected. The old religions have been subjected to a great strain and have failed to satisfy those who were receiving new ideas from the West. Young people taught the truths of science cannot, as their parents did, bow their heads and worship the rising sun; they cannot go into the Buddhist temples, kneel before images made of wood or stone, and from their hearts repeat the Buddhist prayers. The forms may at times be preserved, but the reality has gone. Hence multitudes of the young men speak of themselves as having no religion.

As has already been said, Confucianism is being neglected and Shintoism considered as something else than a religion. Many Buddhists regard the outlook as very gloomy. In 1896 one of their leading journals said: "Buddhism is holding its own to-day by the mere force of inertia. By force of custom the older and middle-aged people of the present day are still sustaining the old religion, though the faith of even these is gradually growing cold. But what will come to pass when society falls into the hands of those born in the Meiji Era [the era that commenced in 1868]? . . . Within ten years Buddhism will fail in all its endeavors." In 1897 another Buddhist journal said, "Buddhism is dead. There is no advantage in concealing the fact;" and still another asserted, "All that remains of Buddhism is its literature." It would be easy to multiply similar quotations. The expressions may be stronger than the facts justify, but they show the despondent feeling that prevails, and there is at least a foundation of truth for their description of the situation.

2. *Statistics of Students.*—A Buddhist magazine recently took the religious statistics of students in three of the higher institutions of learning. In one school the average age of the pupils was nineteen and a half years, in another twenty-one and three-fourths years, and in the third twenty-three years. Of the students, 409 gave their religions as follows:

Confucianist	1	Atheists	60
Shintoist	1	Agnostics	282
Buddhists	15	Non-committal	46
Christians	4		

It will be seen that only seventeen declared their belief in any of the old religions of Japan. Surely, this cannot be a cause of rejoicing so long as nothing better takes their place.

3. *Seeking a Religion.*—Japan might be described as a nation in search of a religion. Though young men may be satisfied for awhile with agnosticism, the people as a whole cannot be. Thoughtful men are recognizing that irreligion tends to moral degeneracy. Whatever may have been the defects of the old religions, they had some influence in restraining the evil passions of men, and the loss of faith is being followed by evil consequences that are too apparent to all observers. Hence many writers for the periodical press are declaring that the great need of the country is religion. They may have little thought of religious faith as something that they themselves ought to possess, but they recognize how their country is suffering from the present tendency. Some would attempt a revival of Shintoism, others advocate eclecticism, and there are many who would like to take a hand in manufacturing something that they would call religion. Among the people at large there is, in a way, something of this same search for a religion, and hence has come the sudden popularity of Tenrikyo and other minor sects.

III. **America's Responsibility.**—Japan was for a long time a hermit nation. She did not wish to have any intercourse with Western lands. America sent out its Expedition to call forth Japan from its long seclusion. She held back; but we dragged her forth, unwilling as

she was, into a life that was new and strange. We have been the means of bringing her many blessings. We have also brought her face to face with many problems and many perils. In all the political, commercial, and educational progress she has made we have rejoiced. If this is all, however, we cannot be satisfied. We would see her enjoying the blessings of a pure religion, and since the old faiths have been shaken because of what America did, American Christians should feel a special responsibility to see that something better takes their place. The agnosticism and atheism of the young men of Japan have been largely the result of the undermining of old beliefs by what they have learned in the schools. The educational system of Japan was largely modelled upon that of Massachusetts, so that, as we look upon the statistics that were given of the religious beliefs of students, we must again feel that America is largely responsible for the prevailing irreligion. We who have done the destructive work are guilty unless we see to it that the constructive work is not neglected.

IV. **Japan's Influence upon Asia.**—Success or failure will not be confined to Japan. It is no longer a secluded nation. What is done there affects other countries, and especially those of Eastern Asia. The Japanese sometimes compare their country to the rudder of a ship; though the rudder is small, it directs the course of the whole vessel. The figure is not wholly unreasonable. The influence of Japan upon the nations of the continent is becoming more and more marked. Unless all the signs are deceptive, much of the world's history during the next century will centre about Eastern Asia. Great political, social, and religious changes are at hand. If Japan should be given over to materialism and infidelity, the Church will have lost a powerful ally and will have its difficulties increased. If Japan should speedily become a Christian nation, Korea, Siam, and the vast empire of China would be profoundly influenced by the event itself, while the Japanese Christians, imbued with a missionary spirit, would join the Churches of the West in hastening forward to bring about the redemption of Asia.

XII

Supplementary Chapter

(July, 1908)

I. Recent Political Events.— 1. *The year 1899* opened a new chapter in the history of Japan. The revised treaties that she had negotiated with Western nations came into effect in July of that year. On the last day of June, the Emperor issued a Rescript expressing his "earnest wish" that his subjects "should all unite with one heart to associate cordially with the peoples from afar," and commanding his Ministers to instruct the officials of all classes that they should "observe the utmost circumspection in the management of affairs, to the end that subjects and strangers alike may enjoy equal privileges and advantages." The Minister of Education also sent out instructions that, since the number of foreigners visiting the interior of the country would greatly increase, students should be carefully taught not to behave "in a violent, outrageous, or vulgar manner." Similar instructions were sent to the army by the Minister of War. The leading Buddhist sects — probably at the behest of the Government — issued addresses warning their adherents not to be guilty of rude or violent behaviour towards foreigners.

2. *Relations with China.*— In 1900 the fact that Japan had gained a place in the sisterhood of the great nations was demonstrated by its joining with them in the military operations made necessary by the outbreak of the Boxers in China. The conduct of the Japanese at that time was such as to increase the esteem in which they were held by Europeans; and also, strangely enough, it led the Chinese to regard them as the ones who would be the most sympathetic advisers and guides of their country in the new paths upon which it must enter. Many Jap-

anese have been employed as teachers in the schools that have recently been established in China; and students from that country have come to Japan for scientific or technical instruction. The proximity of the two countries, their use of the same ideographs, and the similarity in the manner of living enable many to seek Western learning in Japan who would find it impossible to go to Europe or to America. In 1906 there were about fifteen thousand of these students, nearly all of them being in Tokyo. The number soon decreased, one reason being that the provincial governments by which many of the young men had been sent were disappointed because they had not made greater progress. It was also thought that the students in Japan were inclined to imbibe ideas that led them to favor revolutionary movements in their own land. Several troublesome questions, some of which have grown out of the position that Japan since her war with Russia has held in Korea and Manchuria, have caused much friction and have somewhat lessened the readiness of China to accept the guidance of Japan.

3. *British and Japanese Alliance.*— In 1902 the governments of Japan and Great Britain "actuated solely by a desire to maintain the *status quo* and general peace in the Extreme East; being moreover specially interested in maintaining the independence and territorial integrity of the Empire of China and the Empire of Korea, and in securing equal opportunities in those countries for the commerce and industry of all nations," entered into a treaty of alliance. That Great Britain should thus abandon the traditional policy of European nations by forming such an alliance with an Oriental nation was another proof of the unique position to which Japan had attained. The part of the treaty having most practical importance was that by which, if either nation in defence of its interests in China or Korea found itself involved in war with two other powers, the other ally must then come to its assistance. In 1905 this treaty was replaced by another whose declared objects were "the consolidation and maintenance of the general peace in the regions of Eastern Asia and of India;" "the preservation of the common interests of all Powers in China;" and "the maintenance of the territorial rights of the High Con-

tracting Parties in the regions of Eastern Asia and of India, and the defence of their special interests in the said regions."

4. *War with Russia.*— Ever since 1895 the Japanese had cherished bitter feelings toward Russia, the nation that then took the lead in depriving them of part of the fruits of their victory over China by uniting with Germany and France in declaring that it would be prejudicial to the peace of the Far East if Japan should retain possession of the Liaotung Peninsula. It was not long before Russia herself had leased that territory and was busy in strengthening the fortifications at Port Arthur, which it had cost Japan so much to capture. The Japanese also regarded with alarm the tightening of Russia's grip on Manchuria and what they considered indications of designs upon Korea. After much time had been spent in diplomatic negotiations, the patience of Japan was exhausted and in February, 1904, active hostilities began with nearly simultaneous attacks upon Russian warvessels at Port Arthur and Chemulpo. In the war that followed the Japanese were constantly victorious upon land and sea, destroying the Russian navy, capturing Port Arthur after a prolonged siege, and driving the Russians out of southern Manchuria. Hostilities were brought to a close by the treaty signed Sept. 5, 1905, at Portsmouth, New Hampshire. Some of the important provisions of this treaty were that Japan should be acknowledged to possess "paramount political, military, and economical interests" in Korea; that Russia should with China's consent transfer to Japan its lease of Port Arthur and adjacent territory, as well as the railway in southern Manchuria; and that the southern portion of Saghalien up to the fiftieth degree of north latitude should be ceded to Japan. This treaty was very unpopular with the Japanese people, who felt that their government ought to have insisted upon receiving a large indemnity and the whole of Saghalien.

5. One result of the war was that *Korea* came under the protection of Japan. The Convention of November, 1905, between these two countries provided that the Government of Japan should "hereafter have control and direction of the external relations and affairs of Ko-

rea"; also that it should "be represented at the Court of His Majesty the Emperor of Korea by a Resident General who shall reside at Seoul, principally for the purpose of taking charge of and directing matters relating to diplomatic affairs." The later Convention of July, 1907, provided that the Government of Korea should "not enact any law or ordinance, or carry out any important administrative measure, except with the previous approval of the Resident General," and that no appointment or dismissal of officials of higher grade should be made without his assent. Marquis Ito Hirobumi, who was soon afterwards raised to the rank of Prince, was made the Resident General. The way in which these changes were effected and the conduct of the Japanese in Korea have been the object of much criticism. Those who care to read what is said against the Japanese may be referred to "The Tragedy of Korea" by F. A. Mackenzie (London, 1908), while a defence of Japan's policy is given in Prof. G. T. Ladd's "In Korea with Marquis Ito" (New York, 1908).

Many Japanese have gone to Korea and Manchuria to engage in trade or agriculture. The rights in the latter country that, in accordance with the Portsmouth Treaty, were ceded by Russia insure that Japan is to have the leading part in the development of that part of the Asiatic continent and that thereby its influence upon the future of China is to be greatly increased.

6. In 1902 an *extension of the franchise* increased to nearly a million the number of persons qualified to vote for members of the Lower House of the Imperial Diet. However, as this right depends upon the amount of direct taxes that are paid, a change in the system of taxation soon reduced the number of voters to about 750,000. The question whether the Cabinet shall be recognized as responsible to the Diet, which at one time seemed to have been settled in the affirmative, is still a subject for controversy; though of late financial questions have presented more pressing subjects for discussion. The war with Russia left Japan burdened with a heavy debt; while the navy and army departments are declaring that it is necessary to spend large sums in preparing instruments of destruction. Business men, however, urge that

taxes be reduced; their desire for this being increased by the financial depression that has followed an era of wild speculation.

7. Japan does not desire war with any nation. It would be unnecessary to say this, were it not for the assertions or indirect hints made by some American writers and speakers who would make it appear that war is likely to occur between Japan and the United States. While such a conflict cannot be declared impossible, it is almost certain that it will not be brought about unless by the fault of the latter country; and the responsibility for such a disaster would rest largely with those who, apparently for the sake of frightening the American people into building more war-vessels, are willing to stir up national suspicion and hatred. Even were nothing but financial matters to be considered, it is plain that Japan must desire to have long years of peace in which to recuperate from the effects of her war with Russia. There is no other nation for which she has such friendly feelings as she has for the United States. The strength of this friendship, indeed, cannot but be put to a dangerous test when her people are unjustly treated, when they are not granted the same rights as are accorded to those of other lands, and when they are made the objects of a race prejudice excited for political or personal ends. Heretofore she has persisted in believing that all such things were not expressions of the real American spirit, but that the nation which led her into the ways of Western civilization will not now refuse to walk with her as companion and friend.

The splendid welcome given in October, 1908, to the American fleet expressed the true feeling of the Japanese people. The notes exchanged a month later between Japan and the United States will help to prevent misunderstandings and to promote harmony. These notes express among other things the wish of the two governments to encourage the free and peaceful development of their commerce on the Pacific Ocean; the resolve to respect the territorial possessions of each other; and the determination to preserve the common interests of all powers in China by supporting the independence and integrity of China, and the principle of equal opportunity

of all nations for commerce and industry in that empire.

II. Social Progress.— 1. *Western Travel.*— Japan is becoming more and more permeated with Western ideas. The number of persons going to America and Europe for study, observation, business, or pleasure has greatly increased, and those that return bring back more or less of the spirit of the countries they have visited. Improved means of communication carry the influence of the cities into the rural districts. Officials, soldiers, students in boys' schools, and many business men wear the European dress, and this in various ways is affecting the domestic and social customs of the people.

2. English *books,* and to a less extent those in other European languages are widely read. Many of them are issued in cheap form by Japanese publishers. In addition to translations of scientific, historical, and philosophical works, renderings into Japanese of Shakespeare's dramas, Dickens's "Christmas Carol," Hawthorne's "Scarlet Letter," Bellamy's "Looking Backward," Bulwer's "Eugene Aram," Lessing's "Minna von Barnhelm," and similar books; as well as adaptations of such novels as "Les Miserables" and "Monte Cristo" have been produced. They exert a powerful influence in gradually transforming Japanese thought and sentiment.

3. Increased interest is taken in the *education of women.* One illustration of this was the opening of the Women's University in Tokyo. Though the institution is on a non-religious basis, the President and some of the teachers are Christians. In many ways it shows the influence and follows the example of the schools established by the missions. From 1901 to 1906 the number of public "higher schools" for girls increased from 44 to 88, and their pupils from 9,746 to 28,136.

4. *Labor Problems.*—It is not strange, in view of the growth of the factory system and the avidity with which Japanese follow the course of public discussion in the West, that attention should be drawn to the problems connected with labor. Strikes are becoming common, and some of them have been attended with violence. In 1902 the Government for the second time prepared the draft of a bill for the regulation of factories and published it for public consideration before it should be pre-

sented to the Diet. That the bill was not extreme in its requirements is shown by the section concerning the labor of children. At first no person under eight years of age was to be employed in a factory, and this limit was to be gradually raised so that in ten years from the passage of the bill it should become eleven years. Under ordinary circumstances women and persons under sixteen were not to be employed between 10 P. M. and 4 A. M.; the hours of labor in ordinary workshops not to be more than fourteen hours, and this to be gradually lessened to twelve hours. Two rest-days should be given each month. The bill did not come to a vote in the Diet, and the fact that it was strongly opposed by employers of labor shows how much some legislation is needed. It is not uncommon to find girls eight years old working in factories where the hours are from six to six, and half of the month by night. In some weaving establishments people work for fourteen, or even sixteen hours a day. Apprentices are often herded — sometimes young men and young women in the same room — in lodging-houses owned by the factories. Sometimes they are kept carefully guarded to prevent their running away. In one case, when a fire occurred, a large number of girls lost their lives because unable to escape from a dormitory whose doors were locked from the outside. Such facts afford abundant material for the denunciation of a small but earnest band of socialists, who by books, magazines, and lectures are striving to bring their views before the people. In several cases the police have interrupted their meetings, and some of their writings have been adjudged violations of the press laws. There is much reason for believing that socialistic views will hereafter gain a considerable degree of popularity. Some of their leading advocates are Christians. The work originally established by the Unitarians of America is now largely given up to an agitation of social questions.

5. The influence of Western ideas is to be seen in the *gifts and bequests* that are being made by wealthy men for public or charitable purposes. Such persons have recently founded schools, libraries and hospitals.

6. *Reformers and the Social Evil.*— One great social reform of recent years had its origin in an agitation

started by Rev. U. G. Murphy of the Methodist Protestant Mission. Having read in the newspapers of girls who had been arrested by the police and returned to houses of shame from which they were trying to escape, he determined to test the laws and see whether they upheld such a system of slavery. He and others that joined with him in trying to aid these persons and in supporting their cause in the courts were mobbed and in some cases received physical injuries. Some of the newspapers were aroused to take their view of the case and to urge that the land be purged from what was a disgrace to its boasted civilization. The office of the paper that took the most prominent part in the agitation was sacked by a mob. It is noteworthy that, as in a former movement against the system of licensed vice, Buddhist lecturers and journals were bitterly opposed to the reformers. The decisions of the courts were such as showed that under the laws it was practically impossible for a woman, however much she might desire it, to escape from a hateful life to which she had perhaps been sold in girlhood by her parents or by other relatives under whose control she happened to be. As a result, however, of this agitation, the Home Department in 1900 issued the "Free Cessation Regulations" permitting these women to give up their occupation without obtaining the consent of their masters. Since that time, many have taken advantage of the possibility thus set before them of escape from slavery. Rescue homes have been opened by the Salvation Army and others to afford a temporary shelter for such persons.

III. Shintoism and Buddhism.— 1. *Official Shintoism not a Religion.*— The heading of one of the sections in Chapter IV. asks the question, "Is Shintoism a Religion?" The official answer, so far at least as the most important shrine is concerned, has been given in the negative. The heads of the shrine at Ise sent a petition to the Government asking that they no longer be considered as forming a religious body, but rather as a purely secular organization. This request was granted, and those who were once priests are now the performers of certain ceremonies whose object is to preserve the nation's veneration for the Imperial Ancestors.

2. Among the Buddhists a movement calling itself "*Reformed Buddhism*" has attracted some attention, though it is hard to say how much real influence it has gained. It is rationalistic in spirit, and that its success would be revolutionary is shown by the following extract from an article by one of its leaders who is a priest and a teacher in a prominent Buddhist school: "There are a great many differences between the old and the new beliefs, which are hardly reconcilable. They are contending with each other for supremacy, and the Buddhist society is now torn by dissensions. The new spirit that rapidly spreads itself among the rising generation is overthrowing old customs one after another. The yellow robe, the tonsure, the rosary, the almsbowl, the staff, and such like things monastic, together with those ancient beliefs that made them sacred, are swept away by the new tide. Time will come, we hope, when Buddhism will undergo a change, a change so great that a Japanese Rip Van Winkle will be at a loss to tell whether it is Buddhism or not."

3. In 1899 the Government brought before the Diet a *bill for the regulation of religious organizations*. It put Christianity on an equality with Buddhism and the Shinto sects. This was directly contrary to a movement already inaugurated by a large section of Buddhists who hoped to get their own system recognized as the State Religion. In Tokyo and other cities meetings were held to protest against this bill. Objection was made, not only because the bill put all religions on the same footing, but also because it lessened the control of the principal temples over their branches. This would make it more difficult for the former to raise funds. The Eastern Branch of the great Shin Sect, which is burdened by a large debt, was a leader in the agitation, while the Western Branch favored the bill. It was commonly believed, and by one party within its own fold was openly charged, that the Eastern Branch spent large sums in bribing members of the Diet and so succeeded in preventing the passage of the bill. So far as the standing of Christianity is concerned, the failure of the proposed legislation has made little difference, for regulations adopted by the Government and not requiring the ap-

proval of the Diet put Christian churches and preaching-places in the same category with corresponding Shinto and Buddhist buildings.

IV. Progress of Christianity since 1900.— 1. The opening of the country to foreigners for residence and travel has added greatly to the facilities for extending a knowledge of Christianity. It led at once to a considerable *increase in the number of missionaries and of the stations that they occupy.* In addition to persons connected with the regular missions, many independent workers have come to Japan. Nearly all shades of belief now have their advocates. Even the Mormons have been given permission to propagate their views, though it is understood that the reluctance of the Government to grant this was overcome only after the strongest assurance that the system no longer advocated polygamy.

2. With a few exceptions Protestant missionaries of different denominations work in full harmony. One outcome of a General Convention held in 1900 was the formation of *The Standing Committee of Co-operating Christian Missions.* This is made up of representatives from most of the bodies working in Japan to "serve as a general medium of reference, communication, and effort . . . in matters of common interest and in co-operative enterprises." A union hymnal is used by practically all except the Episcopal churches, and by an arrangement with them one hundred and twenty-five of the standard hymns appear with unchanged words and tunes in their book, thus helping the service of song in the many meetings where their members unite with those of other churches.

3. To mark the opening of the twentieth century the churches in 1901 united in *special evangelistic services.* It was found that many of the non-Christians in attendance were willing to write their names and addresses on cards and thus to express their desire to receive further instruction. Though the number of those that afterward joined the churches seemed small when compared with the thousands of names thus handed in, great good was accomplished by this effort whose methods, somewhat modified, continued to be frequently used. A National Exhibition held at Osaka in 1903 gave an op-

portunity for Christians of different denominations to unite in the conduct of a Gospel Hall where several well-attended evangelistic services were held day and evening, the sixteen thousand persons that signed papers to request further instruction coming from every prefecture of the country. Christian literature was afterwards mailed to them, and their names were sent to Christian workers in the localities whence they came. Similar methods have since been used in connection with other exhibitions, national and local.

4. *Right to Hold Real Estate.*—Formerly it was impossible for foreigners to have legal possession of any real estate outside of the open ports. More than one mission has been deprived of the use of property through the dishonesty of those in whose name it was held. Though foreigners as individuals cannot now hold the title of land, they can lease it for long periods; and companies, all or part of whose members are aliens, can be incorporated and given the right to possess real estate. Missions or their representatives in taking advantage of this arrangement are required to present a somewhat detailed statement of their organization, their methods of work, and the doctrines that they teach. Here, therefore, as in the regulations concerning churches and preaching-places, there is a recognition of Christianity by the Government.

5. *Legislation Affecting Christian Schools.*— In 1899 the Department of Education issued the following instruction: "It being essential from the point of view of educational administration that general education should be independent of religion, religious instruction must not be given or religious ceremonies performed at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction." Before this, some Christian institutions had found it advisable to obtain licenses as schools allied with the national system, and thus this new regulation was applicable to them, preventing biblical instruction, and even prayer or the reading of the Scriptures in connection with any public exercises. After vain attempts to have this restriction confined to schools supported by public funds, most of these insti-

tutions felt obliged to give up their connection with the national system, though their pupils were thus subject to certain disadvantages. These last have since been almost entirely removed by the more liberal policy adopted by the Department, which now gives to institutions meeting certain conditions most of the privileges enjoyed by the government schools, while leaving them considerable freedom in regard to courses of study and not interfering with religious instruction. Even theological seminaries are now among the "special schools" recognized by the Government, and can secure for their students the important privilege of postponing military service until after graduation.

6. *A Gospel Ship.*— In 1899 the Fukuin Maru (Glad Tidings), a schooner of sixty-eight tons register, which had been presented to the American Baptist Missionary Union by a Scottish ship-owner, was dedicated and sent forth to carry the Gospel message to the many islands scattered through the Inland Sea. With great liberality the Japanese Government gave the requisite permits to this little vessel, whose log is an interesting record of visits to places that had hitherto been untouched by the Gospel but whose inhabitants give a hearty welcome to those who are now bringing it to them.

7. *Christian charities* are growing in importance and are to an increasing extent gaining financial support from non-Christians. Among new enterprises are rescue homes, homes for factory girls, and boarding-houses for students. In 1903 Mr. Ishii, the founder of the Okayama Orphan Asylum, was decorated with the "Blue Ribbon," an honor conferred on persons who win Imperial approbation for noteworthy deeds; while in June, 1904, Their Imperial Majesties, the Emperor and Empress, presented the asylum with a gift of 2,000 *yen* ($1,000). The next year Mr. Ishii was informed of the Emperor's purpose to bestow upon the asylum 10,000 *yen* in ten annual installments. At about the same time, two other Christian institutions — Mr. Hara's Home for Discharged Prisoners and Mr. Tomeoka's Home School for Wayward Children — received 1,000 *yen* each from the same source; and, as will be noted afterwards, 10,000 *yen* was contributed to the Y. M. C. A. for its work in

the army. Blue ribbons were also bestowed upon Miss Riddell and Sister Marie Colombe, Protestant and Roman Catholic missionaries, who had labored among lepers. Such recognition of Christian institutions and workers has a deep significance in a country like Japan, making it plain that the Government no longer regards with disfavor the religion that inspired these works of charity.

8. *Christian Books.*— In the period of reaction that preceded the one now under review, the sale of Christian books sank to a low ebb. This condition no longer exists. In 1898, the money received by the Bible Societies from the sale of Scriptures amounted to only 4,874 *yen* ($2,437). Previous to that, the largest sum for one year was 8,078 *yen* in 1888. In 1903 the sales reached 13,622 *yen*, a sum that was nearly doubled in 1906 when they amounted to 26,910 *yen*. Other Christian books are in demand, and there has been much literary activity. Most of the books now published are written by the Japanese themselves. This change from the time when nearly everything was prepared by the missionary or under his direction cannot but be regarded as a cause for rejoicing. In 1900 one of the leading journals of Osaka offered a prize for a novel to be published in its columns. The one that was accepted was an out-and-out Christian story containing quotations from the Bible, giving accounts of Christian meetings, and winning the sympathy of its readers for the heroine whose religious faith enabled her to endure the trials to which she was subjected. The story proved very popular, and when republished in book form, its cover adorned with a cross, it had a large sale. Other Christian novels have had similar success, and it is easy to see that a story, like a verse, "may find him who a sermon flees," and do more than learned apologetics to overcome prejudice.

9. The influence of Christianity upon literature is to be seen outside of the writings of believers. *Secular newspapers and magazines* have frequent references to Christian doctrines. It is not uncommon to find scriptural quotations or other religious phrases which show that Christian ideas, though not always recognized as

such, are finding their way into the minds of the people and affecting even their vocabulary.

10. *Japanese Evangelists in Other Lands.*— Before the war with Russia, one or two evangelists had been sent to Korea. As has been already noted, one result of the war has been that many Japanese have settled in Korea and Manchuria. Chiefly for the sake of working among these, but also with the hope of taking a part in the evangelization of the Koreans and Chinese, the number of these evangelists has been increased. There are now a few Japanese churches in these lands. Several Japanese evangelists in the employ of the Hawaiian Evangelical Association and of the American Methodist Episcopal Board are at work for their countrymen in Hawaii. Still others are on the Pacific coast of the United States and Canada.

11. *Temperance Efforts.*— The National Temperance League and the Women's Christian Temperance Union have carried on vigorous movements in favor of various moral reforms. Under the leadership of a Christian member of the Diet, laws have been enacted that prohibit the use by minors of intoxicating liquors and of tobacco.

12. *Christian work in Time of War.*— Though the Russo-Japanese war somewhat interfered with the regular work of the churches, it added greatly to their opportunities. The sobered feeling of the people made them more ready than before to consider religious matters. Christians took a prominent part in rendering kindly offices to soldiers on their way to or from the scene of conflict. They also helped poor families that had sent to the war those who had been their chief support. Much work was done in the crowded military hospitals, where the men were glad to welcome anything that changed the monotony of their life and where the Red Cross with which their clothes and blankets were marked made it easy to secure their attention to the story of Him who made the cross a symbol of love and sympathetic help. The most noteworthy work at this time was that of the Y. M. C. A., which obtained permission to send its representatives, both Japanese and foreigners, to the mili-

tary centers in Manchuria. They soon won the favor of the army officers, so that they were furnished with suitable buildings where they did much for the physical comfort and moral well-being of the soldiers. So much did this work commend itself that not only did business men aid in its support, but the Emperor and Empress contributed to it the sum of 10,000 *yen*.

As a result of all these efforts, there is now hardly a village in Japan where the mention of Christ does not suggest to some person a kindness shown to him while he was on the way to the war, when he was oppressed in the military camp by a feeling of homesickness, or as he lay wounded in the hospital.

13. There has been a great development of the work of the *Young Men's Christian Association*. Students' Associations are to be found in most of the higher institutions of learning, while the work of city Associations is being strengthened by the placing of secretaries in important centers. In 1903 a National Union was formed which in 1906 included 69 Associations with 3,900 members. Several hostels for students have been opened in educational centers. In Tokyo much is being done for Chinese and Korean students. The work that, as mentioned in the preceding paragraph, was opened in Manchuria at the time of the war has been continued in that country and in Korea for the benefit of the garrisons, the railway men, and the colonists.

In April, 1907, a Conference of the World's Student Christian Federation was held in Tokyo. There were one hundred and sixty delegates from abroad, representing twenty-five countries. As this was the first international gathering ever held in Japan, it attracted much attention, and perhaps its greatest value was that it brought Christianity prominently to the attention of the people.

14. There has recently been organized in Japan a National Committee affiliated with the World's Committee of the *Young Women's Christian Association*. In 1906 there were fourteen local Associations, with a membership of about seven hundred. Most of these are in girls' schools. A beginning has been made in providing Chris-

tian dormitories for students. A magazine is published and summer conferences are held.

15. *Visits of Occidental Workers.*— Fresh impetus has from time to time been given to different departments of Christian effort by the visits of such men as Mr. J. R. Mott and Drs. F. E. Clark, R. A. Torrey, G. F. Pentecost, and C. C. Hall. Speeches delivered by Hon. William J. Bryan in Tokyo and other cities exerted a strong influence as they were heard, and afterwards as translations of them were read. Many of the delegates to the Students' Conference in 1907 gave addresses in different parts of the land; and it was immediately after this that Gen. William Booth, the founder of the Salvation Army spent a month in Japan. His name was already so well known by the reading public that the Japanese, who are by nature hero-worshipers, were eager to see him. He was granted an audience by the Emperor and official receptions were tendered to him in several cities. As one newspaper said: "No other person in private life ever visited this country who was so enthusiastically received by the Japanese people as was Gen. Booth. His public meetings everywhere were crowded to overflowing, and both the high and the lowly, the old and the young, seemed to vie with each other in doing him homage." The Students' Conference and the visit of General Booth received much attention from the public press, and for some time Christianity was the most prominent subject in the newspapers. One journal said that people were now more interested to hear about this religion than they were in anything else, and in order to meet this popular demand it gave considerable space in its columns to quotations from the Bible.

16. *Union of Methodist Churches.*— Previous chapters have made mention of the "Church of Christ in Japan," which includes what were once separate Presbyterian churches, and of the Nippon Sei Kokwai (Holy Catholic Church of Japan) composed of those that grew up under the English and American Episcopal Missions. In May, 1907, there was held the First General Conference of the Methodist Church of Japan, which was formed by the union of those hitherto connected with the Methodist

Church of Canada, the Methodist Episcopal Church (American), and the Methodist Episcopal Church, South. Rev. Honda Yuitsu was chosen as its bishop, he being the first Japanese to receive in any church this title and office.

17. *Movements towards fuller Independence.*— It was but natural that the great progress made by the nation and its victory over Russia should intensify the desire of Japanese Christians to manage their own ecclesiastical affairs and to take the lead in efforts for the spread of their religion. Many members of the Sei Kokwai (Episcopal Church) were not happy in the thought that all their bishops were foreigners, and a new impulse was given to efforts for raising money to endow an episcopate, it being understood that one of their own clergy will be made a bishop whenever a fund sufficiently large to ensure his support has been secured. The Kumi-ai (Congregational) Churches made an arrangement with the mission of the American Board by which their Japanese Missionary Society took over the financial responsibility for all those fully organized churches that were receiving aid from the mission. As a result, the Kumi-ai body in 1907 consisted of eighty-nine churches and was henceforth wholly independent of mission funds with the exception for the last of three annual installments on a "parting gift." The mission still has "preaching-places" in which may be gathered companies of believers that are allied with the Kumi-ai body but do not become integral parts thereof until they attain self-support. The Church of Christ in Japan (Presbyterian) has adopted a program by which to bring more completely under the control of that church such evangelistic work as is aided by mission funds.

With the fuller assumption of responsibility by the Japanese Christians, with their growing financial ability, and with the larger number of able pastors and evangelists, the question whether the missionary force should be increased or gradually diminished has assumed new importance. The varied opinions are chiefly based upon the considerations noted in the first section of Chapter XI.

18. Until recently the interests of the *Roman Catholic*

Church in Japan have been entrusted to French missionaries connected with the Société des Missions-Étrangères of Paris; but the island of Shikoku has now been given into the care of some of the Spanish Dominicans who removed from the Philippines after those islands came under American control. Franciscan Fathers have begun work in Sapporo. It is reported that the Jesuits, who have heretofore felt aggrieved at not being given the privilege of conducting missions in the land of their former triumphs and sufferings, have now received permission to open a college. Many of the Roman Catholic missionaries seem to hold pessimistic views concerning the present prospects of their work, finding it difficult to contend with Protestantism in gaining new adherents.

19. The *Russo-Greek Church* naturally suffered from popular prejudice at the beginning of the war with Russia. Its followers, and especially its evangelists, were accused of being traitors and spies. Some of the preaching-places were stoned. Bishop Nicolai decided, in accordance with the request of the Japanese leaders in the church to remain in the country, but to refrain from public exercise of his office, a decision that met with the approval of the Japanese people.

When Russian prisoners in large numbers were brought to Japan, those native priests who had a knowledge of their language were permitted to conduct among them the services of the church and to work in the hospitals. Some of these captives showed their appreciation of this by contributing to the funds of the mission. In 1906, Bishop Nicolai was raised to the rank of Archbishop; but the person that was sent to be a bishop under him was obliged on account of ill health to withdraw from Japan almost as soon as he had entered on his office. After the war, Russians took less interest in the mission, and the consequent diminution of funds made it necessary to dismiss a number of evangelists. This church had made but little advance in the line of self-support; and it may be that, as has been the case with some others, the lessening of foreign aid will prove a blessing by stimulating its members to new zeal and a greater feeling of responsibility.

20. The *importance of the present moment* should be realized by all who are interested in the progress of the Kingdom of God. The way in which improved methods of communication have made all parts of Japan easily accessible to missionaries and evangelists; the readiness of the people to listen to the preaching of the Gospel; the general favor with which Christianity is regarded, even by those who are not its followers; the position that Japan has gained among the great nations of the earth; the increased influence that it is exerting in the Far East; the part that it is likely to take in deciding the future destinies of Asia, nay, of the whole world; and the fact that the nation, long in a plastic state, is now near the point where the permanent characteristics of the new Japan will become fixed; all these things unite with many similar considerations to emphasize the necessity that Japan should at once be won to Christ. For this let the Christian Church pray and labor.

APPENDIX A

Formosa.—Although it has not seemed advisable to treat of Formosa in the body of the text-book, a few words about this recent addition to the Empire of Japan may here find a place.

The name Formosa is a Portuguese word meaning "Beautiful." By the Chinese and Japanese it is called Taiwan ("Terraced Harbor"). The island itself is separated from China by the Formosa Channel, which, in its narrowest place, has a breadth of eighty miles. It is 250 miles long and has an average breadth of fifty miles. The Tropic of Cancer passes through it near the centre. The interior of the island is occupied by high mountain ranges extending north and south. On the western side there are plains between the sea and the mountains; the eastern side is more precipitous. The climate is very damp and trying to foreigners. Malarial fever abounds. As in Japan, there are frequent earthquakes and typhoons.

The Portuguese settled there in 1590. They were followed by the Dutch and Spaniards, who quarrelled for its possession. The Dutch, who drove out the Spaniards, were in their turn expelled by Chinese pirates. In 1683 Formosa was made a part of the Chinese Empire. The aborigines were of Malay origin. Though many of them submitted to the Chinese and adopted their civilization, the mountain tribes have never yielded, but retain their savage habits. They are head-hunters, desiring to gain the heads of their enemies as ornaments for their huts. They lie in wait for the Chinese and also for members of those tribes that have yielded to the Chinese.

When some of these savages attacked sailors from Japan, that country demanded that they be punished by the Chinese Government; and, since the latter did nothing, Japan, in 1874, sent an expedition which invaded

the eastern part of the island, but withdrew when China at last came to terms. In 1895, as one result of the war between China and Japan, Formosa was ceded to the latter country, which is now engaged in the difficult task of tranquillizing and developing the island.

Missionary work in the southern part of Formosa was begun in 1865 by the Presbyterian Church of England, and in 1872 the Presbyterian Church of Canada established a mission in the northern part of the island. Among the Japanese who have gone to Formosa since its annexation are Christians, who have to some extent joined forces with the believers that they found in the island. Some evangelists have been sent from Japan, with the hope that they may find opportunities to labor, not only among the new immigrants, but also among the native Formosans.

The *Canadian Presbyterians,* under the energetic leadership of Dr. G. L. Mackay, have done a remarkable and very thrilling work. While for intervals others were associated with him, the work is substantially his. Rev. W. Gauld and Rev. Thurlow Fraser, M.A., succeeded him and are at present in charge. There are at present 2,037 communicants in sixty stations with fifty-six native agents. There are in Oxford College forty students preparing for Christian work. The hospital has been interrupted because of Japanese regulations, but its work will be resumed. Day schools have also discontinued because of Japanese regulations. The Girls' School is about to be organized upon a different basis, having been hitherto simply an auxiliary of Oxford College.

The *English Presbyterians,* who had been on the island seven years when Dr. Mackay arrived, have naturally accomplished, with their force of nine men and an equal number of women, an even larger work. They occupied in 1903 three stations and sixty-six out-stations; they employed seventy-one assistants; in their two high schools and the theological college they had 152 students; in their four hospitals they treated 18,801 patients; and 2,553 communicants were in their churches. All things considered, Formosa is a remarkably fruitful field.

APPENDIX B

A Select Bibliography.— So many books and magazine articles have been written upon Japan that their mere names, as given in Wencstern's "Bibliography of the Japanese Empire," fill two large volumes. The following list is intended to give only such works as are likely to prove most useful to those for whom the present textbook is intended.

GRIFFIS, W. E.: The Mikado's Empire. (11th Ed. 1906.)
Though the greater part of this work was written many years ago, the author has in the last edition brought it up to recent times. Perhaps no other book is so well fitted for the general reader who wishes a single book that covers the main points connected with its subject.

CLEMENT, E. W.: A Handbook of Modern Japan. (6th Ed. 1906.)
A convenient conpendium of the main facts.

BRINKLEY, F.: Japan and China. 12 vols. (1903.)
An expensive work of great intrinsic value. The first eight volumes deal with Japan.

REIN, J. J.: Japan. (1884.)

REIN, J. J.: The Industries of Japan. (1889.)
These two books by Dr. Rein, though not written in an interesting style, are packed full of information such as cannot readily be found elsewhere.

CHAMBERLAIN, B. H.: Things Japanese. (5th Ed. 1905.)
A dictionary full of information, written in an interesting style, answering the many miscellaneous questions that are constantly being asked, and giving references to other books where more detailed statements can be found.

MURRAY, D.: The Story of Japan. (In "Stories of the Nations" series. 1894.)

HAWKES, F. L.: Narrative of the Expedition under Commodore M. C. Perry. (1856.)
This work in three volumes, published by the United States Government, gives an account of the American Expedition that opened Japan and also contains several scientific papers. There is an abridgment in one volume.

ADAMS, F. O.: The History of Japan. 2 vols. (1875.)
This book is chiefly occupied with an account of events from 1853 to 1871.

MURRAY'S Handbook for Travelers in Japan. (Ed. of 1907.)
Indispensable for travelers, and containing much general information.

The Japan Year Book.
This valuable publication, besides recording events of the previous year and giving many statistical tables, includes a "Who's Who in Japan," and much other general information.

GULICK, S. L.: The Evolution of the Japanese. (1903.)
A sympathetic and interesting account of Japanese characteristics, with an attempt to interpret them in the light of social science.

ASTON, W. G.: A History of Japanese Literature. (1899.)

MITFORD, A. B. F.: Tales of Old Japan. (1890.)
These old stories throw much light on ancient life and customs.

BACON, A. M.: Japanese Girls and Women. (2nd Ed. 1902.)

TAMURA, N.: The Japanese Bride. (1893.)
Miss Bacon's book pictures chiefly the brighter side of woman's life: Mr. Tamura gives glimpses of the other side.

HUISH, M. B.: Japan and Its Art. (1888.)
In large libraries expensive books on Japanese art can be found; but this little work gives a good general view of the subject.

BIRD, I. L.: Unbeaten Tracks in Japan. (1881.)

TRISTRAM, H. B.: Rambles in Japan. (1895.)

BICKERSTETH, M.: Japan as We Saw It. (1893.)
The last three books, selected from many accounts written by travelers, show the impressions made upon those who visit the country for a limited time. The writers are in sympathy with missions and tell something of their work. Other books of more recent date abound, but the older ones have the advantage that they describe Japan ere the changes introduced by contact with Western nations had gone so far as they have at the present time.

HEARN, L.: Glimpses of Unfamiliar Japan. 2 vols. (1894.)

HEARN, L.: Kokoro. (1896.)

HEARN, L.: Japan, an Interpretation. (1904.)
These and other books written by Mr. Hearn suggest subjects for study. Those who have had long acquaintance with Japan do not think that he penetrated so deeply into the thoughts of its people as his American readers have supposed.

What he saw and heard he so idealized and clothed with his own poetic sentiments that his descriptions are often misleading.

ASTON, W. G.: Shinto. (1905.)
A very valuable book for all students of the religion it describes. Mr. Hearn's "Japan, an Interpretation" is largely occupied with the same subject but takes very different views concerning the original nature of the Japanese cult. The two books may be studied together but Aston's will be found much more reliable.

ATKINSON, J. L.: Prince Siddartha. (1893.)
This gives the story of the founder of Buddhism as it is told in Japan.

GRIFFIS, W. E.: The Religions of Japan. (4th Ed. 1901.)

KNOX, G. W.: The Development of Religion in Japan. (1907.)

CASARTELLI: The Catholic Church in Japan. (1897.)
This little pamphlet published for twopence in London gives a succinct account of the work of three centuries ago as well as that in modern times.

COLERIDGE, H. T.: Life and Letters of Saint Francis Xavier. 2 vols. (1872–3.)

MURDOCH, J., and YAMAGATA, I.: A History of Japan during the Century of Early Foreign Intercourse, 1541–1651. (1903.)
This book is largely occupied with the history of the early Roman Catholic missions.

RITTER, H.: A History of Protestant Missions in Japan. (1898.)
A valuable work that brings together such accounts of the work of different missions as cannot easily be found elsewhere.

CLEMENT, E. W.: Christianity in Modern Japan. (1905.)
This is more condensed than the former work, but brings the record to a later date.

GRIFFIS, W. E.: Dux Christus. (1904.)

DE FOREST, J. H.: Sunrise in the Sunrise Kingdom. (1904.)
The above two books are intended for use in classes formed for the purpose of studying missions. Both are admirably adapted to such use. That of Dr. De Forest was prepared especially for young people.

Proceedings of the General Conference of Protestant Missions in Japan, Tokyo, 1900.
Contains much historical matter.

The Christian Movement in Japan.
This is published annually by the Committee of Co-operating Missions. In it is to be found late information, not only concerning missionary work, but also concerning other matters affecting national life.

PEERY, R. B.: Lutherans in Japan. (1900.)

HAIL, A. D.: Japan and Its Rescue. (1899) [Cumberland Presbyterian Mission.]

GORDON, M. L.: Thirty Eventful Years in Japan. (1901.) [American Board Mission.]

MILLER, H. K.: History of the Japan Mission of the Reformed Church in the United States. (1904.)

MORGAN, C. H.: The Japan Mission of the Methodist Episcopal Church. (1903.)

ADDISON, A. P.: The Heart of Japan. (2nd Ed. 1907.) [Canadian Methodist.]

ARNOLD, A.: Church Work in Japan. (1905.) [English and Canadian Episcopal Missions.]

MOORE, H.: The Christian Faith in Japan. (1905.) [Mission of the Society for the Propagation of the Gospel.]

STOCK, E.: Japan and the Japan Mission of the Church Missionary Society. (4th Ed., 1905.)

The above nine books describe the work of the missions whose names, when not implied by the titles, are given in brackets. The last one mentioned contains much general information; and, as stated in our preface, an earlier edition was used as the basis of "Japan and Its Regeneration."

PEERY, R. B.: The Gist of Japan. (1897.)

GORDON, M. L.: An American Missionary in Japan. (1893.)

These last two works supplement each other. Though to some extent covering the same ground, the former treats chiefly of Japan as a mission field and considers various problems connected with the work; while the latter describes the every-day experiences of the missionary and relates many incidents connected with missionaries and native Christians.

HARDY, A. S.: The Life of Joseph Neesima. (1891.)

DAVIS, J. D.: A Maker of New Japan. (1905.)

Both of these books are biographies of Dr. Neesima. The former gives the fuller account of various events in the life of its subject; while the latter tells more of his religious life and work.

UCHIMURA, K.: The Diary of a Japanese Convert. (1895.)

GRIFFIS, W. E.: Verbeck of Japan. (1900.)

GRIFFIS, W. E.: A Maker of the New Orient, Samuel Roberts Brown. (1902.)

These two books by Dr. Griffis give in addition to the biographies of two prominent missionaries, much information about Japan.

BATCHELOR, J.: The Ainu and Their Folklore. (1901.)
No other man knows so much about the Ainu as this missionary who has lived among them and zealously labored for their welfare.

Those who have access to large libraries will find in the Transactions of the Asiatic Society of Japan, and in those of the Japan Society (London), mines of information upon various points.

The "Japan Evangelist," issued monthly by the Methodist Publishing House of Tokyo, gives news of all the missions and has articles dealing with religious and secular matters.

APPENDIX C

STATISTICS OF CHRISTIAN MISSIONS IN JAPAN FOR 1903

Condensed from a table in "The Christian Movement in Its Relation to the New Life in Japan, 1904."
For Formosan statistics see Appendix A, last two paragraphs.

	Date of entering the field.	Male missionaries.	Unmarried women missionaries.	Total missionaries, including wives.	Native ministers and helpers.	Bible women.	Communicants, full members.	Communicants, baptized, probationers.	Stated preaching places.	Organized churches.	In Sunday schools.	In day and boarding schools.	In theological schools.	Church benevolences, all purposes, for 1903 in *yen* (1 *yen* = 50 cents, gold).
American Baptist Missionary Union	1872	21	17	58	38	22	2,151	2,151	81	33	3,960	634	18	4,054
American Board of Foreign Missions	1869	25	24	69	116	38	10,693	11,380	87	104	7,310	1,440	24	42,732
American Friends' Board of Foreign Missions	1885	2	4	8	7	4	31	336	9	...	1,993	76	...	329
Bible Societies' Committee in Japan	....	3	...	5	26	...	.....	.....	...	...	.....	.....	...	.....
Board of Foreign Missions, Methodist Protestant Church	1880	7	7	21	20	3	498	751	24	11	1,255	211	...	1,326
Board of Missions of the M. E. Church (South)	1886	17	8	41	24	6	1,000	1,362	25	15	2,852	726	1	3,000
Christian and Missionary Alliance	1894	1	3	5	3	2	20	30	2	...	200	.....	...	.....
Evangelical Lutheran Mission	1892	4	1	9	5	2	143	212	16	1	207	24	1	222
Foreign Christian Missionary Society	1883	7	7	20	9	4	992	1,190	8	14	950	115	...	946
Foreign Department, Y. M. C. A., N. Amer.	1889	5	1	11	3	...	.....	.....	...	...	.....	.....	...	.....
For. Miss. Board, Southern Bapt. Convent'n	1890	6	...	12	11	2	168	168	3	7	322	.....	...	277
General Evangelical Missionary Society	1885	3	...	6	5	2	150	193	5	3	105	40	3	70
Home, Frontier, and For. M. S., Unit. Br. in Christ	1895	3	...	6	9	2	189	189	11	7	592	.....	3	255
Hephzibah Faith Mission	1894	2	2	6	2	...	.....	.....	...	...	400	.....	...	.....

Japan Book and Tract Society	....	...	...	...	...	...	.....	.....	...	...	.....	.....	...	.....
Missionary Society, Evangelical Association.	1877	2	2	6	27	9	1,022	1,146	36	11	778	.....	3	1,610
Miss. Society of the Meth. Church, Canada.	1871	9	20	37	43	14	2,431	2,750	44	27	2,547	709	...	5,737
Miss. Society of the Meth. Episc. Church...	1872	19	34	68	98	52	4,382	7,649	42	74	7,908	3,215	23	14,586
Mission Board of Seventh-day Adventists..	1896	4	...	8	4	1	50	50	3	1	70	.....	...	1,000
Mission Board of the Christian Church	1887	3	2	8	8	2	41	413	17	7	800	.....	4	350
Missions to Seamen	1880	1	...	4	1	...	.....	.....	2	...	.....	.....	...	.....
Nippon Kirisuto Kyokwai	....	55	53	159	148	90	10,893	12,471	106	74	11,226	2,289	25	34,859
Board of For. Miss., Pres. Church, North.	1859	...	...	...	...	...	.....	.....	...	...	.....	.....	...	.....
Bd. of For. Miss., Ref'd Ch. in America..	1859	...	...	...	...	...	.....	.....	...	...	.....	.....	...	.....
Bd. of For Miss., Reformed Ch. in U. S..	1879	...	...	...	...	...	.....	.....	...	...	.....	.....	...	.....
Bd. of Miss.,and Ch. Erec'n, Cumb. Presb.	1877	...	...	...	...	...	.....	.....	...	...	.....	.....	...	.....
Exec. Com. of For. Miss., Pres. Ch., South	1885	...	...	...	...	...	.....	.....	...	...	.....	.....	...	.....
Woman's Union Miss. Society of America	1871	...	...	...	...	...	2,500	.....	...	...	.....	.....	...	.....
Nippon Sei Kyokwai	....	80	75	212	203	73	5,430	12,476	151	86	6,959	2,823	32	18,335
Church Missionary Society	1869	...	...	...	...	...	.....	.....	...	...	.....	.....	...	.....
Dom. and For. M. S., Ch. of Eng., Canada	1892	...	...	...	...	...	.....	.....	...	...	.....	.....	...	.....
Dom. and For. M. S., Prot. Epis. Church .	1859	...	...	...	...	...	.....	.....	...	...	.....	.....	...	.....
Society for the Propagation of the Gospel	1873	...	...	...	...	...	.....	.....	...	...	.....	.....	...	.....
Salvation Army	1895	5	5	14	70	...	.....	.....	39	29	600	.....	...	4,894
Scandinavian Alliance Mission of N. Amer..	1891	3	3	8	9	3	.....	277	8	3	157	.....	...	40
Universalist General Convention	1890	1	1	3	8	4	116	121	1	6	169	20	...	319
Total of Protestant Work	....	288	269	804	897	335	42,900	55,315	720	513	51,450	12,328	137	134,941
Roman Catholic Church	....	114	122	236	299	34	.....	58,086	385	145	.....	5,967	39	.....
Russian Orthodox Christian Church	....	2	...	3	186	...	7,366	27,366	...	260	1,416	161	16	8,772

ANALYTICAL INDEX

BESIDES indicating the location of important topics, this Index is also intended for use in preparing the various studies. Having read over its analytical outline before taking up each chapter, the student sees exactly what ground is covered by the section to be mastered. So, too, after having studied the chapter, its outline can again be used in lieu of questions put by a teacher, thus enabling the student to see what topics have been forgotten. The numerals following each topic and sub-topic refer to the pages where they may be found.

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3. Hondo, 2.

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(1) Bridge problem, 3. (2) Embankments, 3.
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The names of Missionary Societies laboring in Japan at the close of 1898 are given be[low in alphabetical order of] their shortened forms. The numerals following Society names indicate the year of their en[trance upon work in Japan.] In the index of stations the numerals immediately following the towns show wha[t Societies are laboring in] them, the numbers corresponding with those prefixed to the names of Societies. The lette[r and numeral at the ex]treme right of each town indicate the square in which the place may be found, and corresp[ond with the letters and] numerals in the margins of the map. Towns not containing Missionary residences are enclo[sed in parentheses.]

AMERICAN.

1. American Baptist Missionary Union (1860).
2. American Bible Society (1876).
3. American Board of Foreign Missions (1869).
4. Baptist Southern Convention (1889).
5. Christian and Missionary Alliance (1891)
6. Christian Church of America (1887).
7. Cumberland Presbyterians (1877).
8. Disciples of Christ (1883).
9. Evangelical Association (1876).
10. Evangelical Lutheran Mission (1892).
11. Friends, Society of (1885).
12. Methodist Church of Canada (1873).
13. Methodist Episcopal Church, North (1873).
14. Methodist Episcopal Church, South (1886).
15. Methodist Protestant Mission (1880).
16. Presbyterian Church, North (1859).
17. Presbyterian Church, South (1885).
18. Protestant Episcopal Church (1859).
19. Reformed Church in America (1859).
20. Reformed Church in the United States (1879).
21. Unitarian Mission (1889).
22. United Brethren in Christ (1896).
23. Universalist Mission (1890).
24. Women's Union Missionary Society (1871)
25. World's W. C. T. U. [illegible] Committee
26. Y. M. C. A., Interna[tional Committee] of (1889).

BRITISH.

27. [British and Foreign Bible Society.] / [National Bible Society of Scotland.] (1869).
28. Church Missionary Soci[ety] / [aries, uncon]-
29. Church of England Miss[ionary Society] / [nected.]
30. St. Andrew's Tokyo Mis[sion]
31. St. Hilda's Mission (1887) [Female Education]
32. Society for Promoting Fem[ale Education] in the Gos-
33. Society for the Propagation [of the Gospel] (1873).
34. United Presbyterians of Sco[tland] (1874).

CONTINENTAL.

35. Danish Lutheran Mission (1[8]85).
36. Evang. Protestant Miss'y Soci[ety] (1884).
37. Scandinavian Japan Alliance

INTERNATIONAL.

38. Salvation Army (1895).

JAPANESE.

39. Tract Society of Japan (1898?).

40. Hephzibah Faith Mission (1894).
41. Independent Missionaries, not of Church of England.

FORMOSA.

42. Canadian Presbyterians (1872).
43. English Presbyterians (1865).

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Aomori, 18, 19—G3
Chianghoa, 43—D8
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Esashi, 32—G3
Fukui, 16—E5
Fukuoka, 4, 13, 28—B7
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Gifu, 28—E6
Hakodate, 13, 28—G3
Hamada, 28—C6
Himeji, 1—D6
Hiroshima, 14, 16, 28—C6
Hirozaki, 13—G3
Kagoshima, 19, 28—B8
Kamakura, 37—F6
Kanazawa, 12, 16, 18—E5
Kobe, 1, 3, 14, 17, 23, 28, 33, 41—D6
Kochi, 17—C7
Kofu, 12—F6
Kokura, 4, 28—B7
Kumagai, 38—F5
Kumamoto, 28—B7
Kushiro, 28—I2
Kyoto, 3, 14, 16, 18—[illegible]
Maebashi, 3, 18—F5
Makuhari, 37—G6
Matsue, 28, 29—C6
Matsumoto, 33—E5
Matsuyama, 3, 14—C7
Miyazaki, 3—B8
Miyoshi, 5—C6
Morioka, 19—G4
Nagano, 12, 19, 33—F5
Nagasaki, 13, 19, 28—A7
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Shizuoka, 8, 12, 15—F6
Shobara, 5—C6
Susaki, 17—C7
Tainan, 43—D8
Takamatsu, 17—D6
Takatsuki, 7—D6
Takayama, 37—E5
Tamashima, 38—C6
Tamsui, 42—D7
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Tokushima, 17, 28—D6
Tokyo, 1, 3, 6, 8, 9, 11, 12, 13, 16, 18 [illegible] 39, 41—F6,
Tottori, 3—D6
Toyohashi, 28—E6
Tsu, 7—E6
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THE PRONUNCIATION OF JAPANESE WORDS

THE following general rules will suffice to give approximately the pronunciation of the Japanese words used in this volume.

Each syllable ends with a vowel or with the letter *n* (sometimes changing to *m* in the middle of a word). A seeming exception is when the system of transliteration gives a doubled consonant in the middle of a word. In that case each letter is pronounced, the first being joined to the preceding vowel.

Consonants have nearly the same sound as in English. *Ch* is pronounced as in *child*. *G* is always hard: in some parts of Japan it is pronounced like *ng*.

A as in *father*.

E like *ey* in *they*. In some monosyllables, and sometimes at the end of a word, it is shortened so as to be nearly like *e* in *then*. Thus the name of one of the prominent cities is pronounced Ko-bĕ rather than *Ko-bay*.

I as in *machine*.

O as in *note*.

U like *oo* in boot. At the end of words of more than one syllable it is often nearly inaudible; and it is frequently elided in the middle of a word.

Japanese words are nearly if not quite without accent.

Date Due

JAN. 26 1962

DEC 19 1978

JAN 2 1979

APR 20 1983

MAY 4 1983

MAY 20 1983

MAR 14 1988

OCT 12 1989

FE 22 '00

March 15, 2000

April 6, 00

AP 28 '00

AUG 07 2002

AUG, 30, 2002

PRINTED IN U. S. A.

275.2
C333

Cary, Otis.
AUTHOR

Japan and its regeneration.
TITLE

275.2
C333 Cary, Otis.
Japan and its regeneration.

15275